The Ten Bost Books + of the Prophets +



by LEWIS de CLAREMONT

Moses, Solomon and Jesus of Nazareth

ALL TEN BOOKS IN ONE CREAT VOLUME

LEWIS de CLAREMONT

Author of
The Ancients Brok of Magic
Legends of Incerne, Herb and Oil Magic
How to Get Your Winning Number
The Ten Loss Books of the Prophets
The Seven Keys to Power
The Seven Steps to Power
"UNTO YE. THE POWER SHALL BE MANIFEST"

this book is herewith dedicated to the great assistance given the author by his spire guide

APPOLIONIUS OF TAYANEUS

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SEPHER SCHIMMUSCH TEHILLIM;

Of

USE OF THE PSALMS

For The Physical Welfare Of Man

A Fragment out of the PRACTICAL KABALA, together with an Extract from a few other Kabalistical Writings.

Translated by - GODFREY SELIC

Lect Publ. Acad. Lips. 1768

The eminent publisher and translator insists stringently that only persons of a moral character can expect success in the use of the foregoing method.

THE TEN LOST BOOKS OF THE PROPHETS

The Use and Efficacy

01

THE PSALMS

and

THE MANY PURPOSES TO WHICH THEY MAY BE APPLIED

Publisher's Note. The publisher wishes to emphasize the fact that he has given the statements contained herein exactly as they have been translated by the author from the German Kabalistic writings, with no representations that these statements are accurate or true. He has reprinted these writings as the exact reproductions of these ancient secrets.

INTRODUCTION

It has always been my conception that among all the phenomena of mysticism, the highest form both relative to range, power, scope and Allegoric wisdom is a phenomena known as DIVINE MYSTICISM DIVINE MYSTICISM or Divine Miracles are the expression of esoteric magical occurrences as revealed by God, to his chosen few,—THE PROPHETS.

In these books I will endeavor to explore the field of DIVINF MACK.
giving the reader, a bird's eye view of the salient features of Divine stage
rather than a solid presentation of the subject as a whole.

The reason for this will be obvious when one thinks of the many centuries of variegated thought that had to be purked within the relatively small number of pages allotted to this book.

Following this epitome, I will endeavor to meant my petronal procession of the true divine mysticism garneted from the assemble proof the CREATEST OF TEACHERS — JESUS OF NAZARETH, sugether with the impressions created by an INNEE study of HIS expressions.

The Ten Lost Books of the Prophets are pure lessages in magical phenomena and are divided into two divisions.

- 1. Historical
- 2. Contacting the Higher Consciousness

Magic is apparent to our every day existence although it is never named as such. The so-called miracies of science are but one form of this expression.

Faith Healing. Spiritism, Hypnotism and bundreds of other psychic manifestations have kindred other instances or divine magic. Nucle of this esotetic wisdom has been revealed to mankind through tradition and legendary lore. By dividing the sources of this reversions in this manner it becomes apparent that to the Bible, tradition ascelbes "force" or "power for greater than the power of the mere words represented therein, also that there is contained written within the Bible an esoteric occult significance of deep and fremendous magical import—that the words of the Commandments and Psalms and certain other passages are definite magical formulas, each sufficient to a purpose.

EXODUS: 15-26

If thou will diligently hearken to the voice of the Lord thy God and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes. I will put none of these diseases upon thee which I have brought upon the Light ans, for I am the Lord that healeth thee:

The purpose in preparing this book has been to reveal and perhaps teach to all and sundry, who in an endeavor of understanding the "Creat Mystery are yearning to contract, receive and perhaps also bind themselves to the "Solar Intelligence"—JEHOVAR

I believe as Jesus said. "All this can ye do and more, butause Jehovah willed it so." I believe like Jesus—you are cast in the image of God and are God-like, just as the Great Prophets were. I believe that our God-like spirit is everlasting and all enduring—that in this manner, as well, we are God-like I believe that the "Great Solar Intelligence" willed that we, all of us, understand and become empowered with the expression of divine purver."

JAMES: 5-14

is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord

PSAUMS: 107-- 17-18-19-20

Fools because of their transgression and because of their iniquities are efflicted: Their soul abhorreth all manner of meat, and they draw near unto the gates of death. Then they try unto the Lord in their trouble and he saveth them out of their distresses. HE SENT 1115 WORD AND HEALED THEM, and delivered them from their destructions.

Jesus asked. "Believe ye that I am able to do thist" The blind answered, "Yes, Lord!" Then he touched their eyes, saying, "According to your faith be it unto you," and their eyes were opened.

You can see how he made sure that the necessary element of the law of suggestion was present before he healed them. He made sure of faith and belief, then he made the suggestion.

When the ten lepers called to him he simply instructed them to above themselves unto the high priests, and they were cleansed. He know that if they did as they were told they must have faith.

When one of the ten was grateful enough to return and thank him. the man was rewarded for his gratitude by being told the secret, when Christ said unto him: "Go thy way, THY FAITH HATH MADE THEF WHOLF."

MATTHEW: 4-23-24-25

And Jesus went about all Califiee, teaching in their synagogues, and preaching the gospel of the Kingdom and healing all manner of sickness and all manner of diseases among the people.

It is universally acknowledged that we are named after the most Holy Name, The RULER of the world and that we received the Holy Decalogue or the written law from him. It is further well known that in addition to the laws which HE gave to Moses engraved upon stone. HE also gave to him certain verbal laws, by which through his protracted stay upon the Mountain Smar, where all doctrines, explanations of mysteries, holy names of God and the Angels and particularly how to apply this knowledge to the best interest of man were entrusted to him.

All these doctrines which God pronounced good, but which were not generally made known and which in the course of time were called The Kabala or Traditions. Moses communicated during his life to Joshua, his successor, Joshua handed them over to the elders, the elders gave them to the judges and from the judges they descended to the Prophets.

The Prophets entrusted them to the wise men and so the Kabala was handed down from one to the other — by word of mouth — to the present day

Therefore, do we know that in a Torah there are many names of the most brigh and His Angels, besides deep mysteries which may be applied to the welfare of man, but which on account of the perveneness of humanity, also to guard against their abuse have been hidden from the great mass of human beings.

And it is through this great work, the Ten Lost Books of the Prophets that NOW at last are revealed once again from ancient manuscripts once long hidden

THE MYSTIC POWER OF MOSES
THE SECRETS OF THE PSALMS
THE SECRET ART OF SOLOMON
THE MYSTERIES OF THE ADEPTS
THE SECRET POWER OF JESUS

For all this knowledge was once revealed in uncient manuscripts by the PROPHETS—our great teachers

I wish to emphasize one text—that it has not been my intention to disagree with any branch of religion or theology, but I have hoped to coincide with all—for ALL of God is Goodness.

LEWIS de CLAREMONT

BOOK No. 1

THE FIRST BOOK OF THE HOLY MAGIC

Although this First Book serveth rather for prologue than for the actual rules to acquire this Divine and Sacred Magic; nevertheless, OI Lamech, my son, thou will therein find certain examples and other matters which will be some the less useful and profitable unto thee than the precepts and dogmas which I shall give thee in the Second and Third Books.

Wherefore thou shalt not neglect the study of this First Book, which shall serve thee for an introduction up to the Veritable and Sacred Magic, and up to the practice of that which I, ABRAHAM, THI SON OF SIMON, have learned, in part from my father, and in part also from other Wise and faithful when, and which I have found true and real, having submitted it unto proof and experiment and having written the with nune own hand. I have placed it within this casket, and locked it up, as a most precious treasure; in order that when thou hast arrived at a proper age thou mayest be able to admire, to consider and to enjoy the marvels of the Lord as well as those elder brother possible, who as the first-born, hath received from me the Holy Tradition of the Kabala.

THE FIRST ARCANUM

Lamer had thou wishest to know the reason wherefore I give unto thee this Book, it is that if thou consujetest the condition, which is that of being a last-bore Son, thou shall know wherefore it appertaineth unto thee, and I should commit a great error should I deprive thee of that grace which God both given up to me with so much profusion and liberality.

I will then make every effort to avoid prolitity of words in this First Book, having alone in view the ancientness of this Venerable and Indubitation Science. And seeing that IRUTH both no need of enlightenment and of exposition, she being simple and right be thou only obedient unto all that I shall say unto thee, contenting thyself with the simplicity thereof, be thou good and upright and thou shall acquire more wealth than I could know how to promise unto thee.

May the Only and Most Holy God grant unto all, the grace necessary to be able to comprehend and penetrate the high Mysteries of the Kabala and of the Law, but they should content themselves with that which the Lord accordeth unto them, seeing that if against His Divine Will they wish to fly yet higher, even as did Lucifer, this will but procure for them a most shameful and tatal fall. Wherefore it is necessary to be extremely prudent, and to consider the INTEXTION which I have had in describing this method of operation, because in consideration of thy great youth I attempt no other thing but to excite thee unto the research of this Sacred Magic. But the manner of acquiring the same will come later, in all its perfection, and in its

proper time; for it will be taught thee by better Masters than I, that is to say, by those same Holy Angels of God. No man is born into the world a Master, and for that reason are we obliged to learn. He who applies himself there unto, and studieth, learnest, and a man can have no more shameful and evel title than that of being an ignorant person.

THE SECOND ARCANUM

Therefore do I confess, that I, even I also, am not born a MASTER, norther have I invented this science of my own proper Genius, but I have learned it from others in the manner which I will hereafter tell thee, and in truth

My father, SIMON, shortly before his death, gave me certain signs and instructions concerning the way in which it is necessary to acquire the Huly Kabala, but it is however true that he did not enter into the Huly Mystery by the true Path, and I could not know how to understand the same sufficiently and perfectly as Reason demanded. My father was absent contented and satisfied with such a method of understanding the same and be rought out no further the Veritable Science and Magical Art, which I undertake to teach thee and to expound unto thee.

After his death, finding myself twenty years of age I had a very great passion to understand the Teue Mysteries of the Lord but of mine own strength I could not arrive at the end which I intended to attain.

I learned at Mayence there was a Rubbi who was a notable Sage, and the report went that he possessed in full, the Divine Wisdom. The great desire which I had to study induced me to go to seek him in order to learn from him. But this man also had not received from the Lord the CHT, and a perfect grace, because, although be forced himself in manufest unto me certain deep Mysteries of the Holy Kabala, he by no means arrived at the goal, and in his Magic he did not in any way make use of the Wisdom of the Lord, but instead availed himself of certain arts and superstitions of infidel and idulatrous nations, in part derived from the Egyptians, together with images of the Medes and of the Persians, with herbs of the Arabians, logistics with the power of the Stars and Constellations, and Timelly he had grawn from every people and nation, and even from the Christians, some diabolical Art.

And in everything the Spirits blinded him to such an extent, even while obeying him in some ridiculous and inconsequential matter, that he actually believed that his blindness and error were the veritable Magic and he therefore pushed no further his research into the True and Sacred Magic also learned his obtained experiments, and for len years did I remain turied in so great an error until that after the ten years I arrived in Fgypt at the house of an Ancient Sage who was called ABRAMFI IM, who put me into the true Path as I will declare it unto thee hereafter. He gave me better instruction and doctrine than all the others but this particular grane was granted to me by the Almighty Father of all Mercy, that is to say ALMICHTY GOD, who little by little illuminated mine understanding and opened mine.

eyes to see and admire to contemplate and search out His Divine Wisdom, in such a manner that it became possible unto me to further and further understand and comprehend the Sacred Mystery by which I entered into the knowledge of the Holy Angels, enjoying their sight and their sacred conversation, from whom at length I received afterwards the foundation of the Veritable Magic, and how to command and dominate the Lvil Spirits.

So, in conclusion to this chapter, I cannot say that I have received the True Instruction, save from ARRAMELIM, and the True and Incorruptible Magic, save from the Holy Angels of Cod.

THE THIRD ARCANUM

have already said in the preceding arcanum that shortly after the death of my latter. I attached myself unto the research of the True Wisdom, and of the Mystery of the Lord. Now in this arcanum I will briefly mention the places and a contries by which I have passed in order to endeavor to learn those things which are good. And I do this in order that it may serve thee for a rule and example not to waste thy youth in petry and useless pursuits, like little children sitting round the fireplace.

For there is nothing more deplorable and more unworthy in a man than to tind besself ignorant in all cocumstances. He who worketh and traveleth learnest much and he who knoweth not how to conduct and govern besself when far trous his native land, will know still less in his own house how to do so I dwelt then, after the death of my father, for four years with my father, and saters, and i studied with a ste how to put to use profitably what my father had lett my after his death, and seeing that my means were insufficient for contempalance the expenses which I was compelled to suffer After having set in order all my affairs and business as well as my strength permitted. I set out and I went into Vormatia to Mayence, in order to find there a very aged Rabbi named Moses, in the hope that I had found in him that which I sought.

As I have said in the preceding arcanum, his Science had no loundation such as that of the True Divine Wisdom. I remained with him for four years, oscietably wasting all that time there and pursuading myself that I had learned all that I wished to know. I was only thinking of returning to my paternal home when I casually met a young man of our sect named SAMUEL, a native of potentia, whose manners and mode of life showed me that he wished to live walk, and die in the Way of the Lord and in His Holy Law, and I contracted so strong a bond of friendship with him that I showed him all my feelings and intentions. As he had resolved to make a journey to Constantinoble in order to there join a brother of his father, and thence to pass into the Holy Cand wherein our forefathers had dwell, and from the which for our very great errors and misdeeds we had been chased, and riest forth by God.

he having so willed it the moment that he had made me acculainted and his design. He had extraordinary desire to accompany him in his loosney and I believe that Alonghay Gud wished by this means to awaken major I could lake no rest until the moment that we mutually and reciprifically passed our wind to each other and swore to make the voyage together.

On the 13th day of February, in the year 1397, we commenced our journey, passing through Germany, Bobernia, Austria, and thence by Humbary and Greece unto Constantinopie, where we remained two years, and is should never have left it, had not death taken Samuel from me at length through a sudden illness. Finding myself alone, a fresh desire for travel seized me, and so much was my heart given thereto, that I kept wandering from one place to another until at length I arrived in Egypt, where constantly travelling for the space of four years in one direction and another, the more I practiced the experiments of the magic of RABBIN MOSES, the less did it please me

I pursued my voyage towards our ancient country, where I fixed my residence for a year, and neither saw nor heard of any other thing but misery calamity, and unhappiness.

After this period of time, I there found a Christian who also was travelling in order to find that which I was seeking also myself. Having made an
agreement together we resolved to go into the desert parts of Arabia for the
search for that which we ardently desired; feeling sure that, as we had been
told, there were in those places many just and very learned men, who dwelt
there in order to be able to study without any hindrance, and to devote
themselves unto that Art for which we durselves were seeking, but at we
there found nothing equivalent to the trouble we had taken, or which was
worthy of our attention, there came into my head the extravagant idea to
advance no farther, but to teturn to my own home. I communicated my
intention to my companion, but he for his part wished to follow out his
enterprise and seek his good fortune; so I prepared to return.

THE FOURTH ARCANUM

On my return journey I began to reflect on the time which I had lost in travelling, and on the great expense which I had been at without any return and without having made any acquisition of that which I wished for and which had caused me to undertake the voyage. I had, however, taken the resolution of returning to my home on quitting Arabia Deserta by way of Palestine, and so into Egypt; and I was six months on the way.

I at length arrived at a little town called ARACH, situated on the bank of the Nile, where I lodged with an old few named AARON, where indeed I had already lodged before in my journey, and I communicated onto him my sentiments.

He asked me how I had succeeded, and whether I had found that which I wished. I answered mountailly that I had done absolutely nothing, and I made him an exact recital of the labours and troubles which I had undergone, and my recital was accompanied by my tears which I could not help shedding in abundance, so that I attracted the compassion of the old man and he began to try to comfort me by telling me that during my journey he had heard say that in a desert place not far from the aforesaid town of ARACHI dwelf a very learned and pious man whose name was ABRAMELINO, and he exhorted me that as I had already done so much, not to fail to visit him, that perhaps the Most Merciful God might regard me with pity, and grant me that which I righteously wished for

it seemed to me as though I was listening to a Voice, not human but celestial, and I tell a joy in mine heart such as I could not express; and I had neither rest not intermission until AARON found me a man who conducted me to the nearest route, by which walking upon fine sand during the space of three days and a half without seeing any human habitation. I, at length, arrived at the foor of a hill of no great height, and which was entirely turnounded by trees.

My Guide then said "In this small wood dwelleth the man whom you seek," and having showed me the direction to take he wished to accompany me no further, and having taken his leave of me he returned home by the same route by which we had come, together with his mule which had served to carry our look! Finding myself in this situation I could think of no other thing to do than to submit myself to the help of the Divine Providence by mocking His very holy Name. Who then granted unto me His most holy Cross, for in turning my eyes in the aforementioned direction, I beheld coming towards me a venerable aged Man, who saluted me in the "haldean language in a loving manner, inviting me to go with him into his habitation; the which courtesy I accepted with an extreme pleasure, realizing in that moment how great is the Providence of the Lord.

The good old Man was very courteous to me and treated me very kindly, and during an infinitude of days he never spake unto me of any other matter than of the Fear of God, exhorting me to load a well regulated life, and from time to sing warned me of certain errors which man commits through human fear by, and further, he made me understand that he detested the acquisition of riches and goods which we were constantly employed in gaining in our towns through so severe a onery exacted from, and hard wrought by, our neighbor. He required from me a very solomn and precise promise to change my manner of life and to live not according to our false dogmas, but in the Way and Law of the Lord

The which promise I having ever after inviolably observed, and being later on again among my relatives and other lews, I passed among them for a wicked and fornish man, but I said in myself. Let the Will of God be done, and let not respect of persons turn as aside from the right path, seeing that man is 4 deceiver."

The aforesaid AllKAMFITS, knowing the aident desire which I had to team he gave me two manuscript books, very similar in form unto these which I now bequeath unto their O Lamech my son, but very abscure, and he cold me to copy them for myself with care, which I did, and carefully examined both the one and the other

And he asked me if I had any money, I attiwered note him "Yes." He hald up to me that he required ten golden it ones, which he must 'univell, a colding to the order which the Lord had given unto him, distribute by way of alms among seventy two poor persons, who were obliged to repeat certain Psalms, and having kept the feast Saturday, which is the day of the Sabbath his set out to go to ARACHI, because it was requisite that he should himself distribute the money.

(End of Book One)

BOOK No. 2

THE FIFTH ARCANUM

He ordered me to fast for three days, that is to say, the Wednesday Thursday and Enday following contenting myself with only a single repast in the day, wherein was to be neither blood not dead things; also be commanded me to make the commencer and with a very necessary to begin well and he instructed me to repeat all the seven passing of David one single time in these three days, and not to do or practice any service operation.

The day being come he set out and took with him the muney which) had given him. I faithfully obeyed him, executing from point to point that which he had ordered me to do.

the return was lifteen days later and being at last arrived be ordered me the day following (which was a Toesday), before the rising of the Sun, to make with great homility and devotion a general configuration of all my life unto the Lord, with a true and firm proposal and resolution to serve and fear Him otherwise than I had done in the past, and to wish to live and die in his most Moly Law, and in obedience write than

I performed my confession with all the attention and exact stude recessary. It lasted until the going down of the Sun, and the following day I presented myself unto ABRAMFLIN, who with a smalling countenance said unto me. "It is thus I would ever have you." He then conducted my note has own apartment where I took the two little manuscripts which I had copied and he asked me whether truly, and without fear, I wished for the Diving Science and for the True Magic.

I showered unto him that it was the only end and unique motive which had induced me to undertake a so long and troublesome soyage with the view of receiving this special grace from the Lord. And I said AliRAMELIN "busting in the mercy of the Lord, I grant and accord unto thee this Holy Science, which thou must acquire in the manner which is presented onto thee in the two little manuscript books, without omitting the feast imaginable thing of their contents; and not in any way to gloss or comment upon that which may be or may not be, seeing that the Artist who hath made that work is the same God Who from Nothingness, both creeted all things.

Thou shall in no way use this Sacred Science to Offend the Great God, and to work ill unto the neighbor thou shall communicate a unit on a sing person whom thou dost not thoroughly know by long practice and conversation, examining well whether such a person really interrupt his work to the Cood or for the Lvd. And if thou shall wise to grant it anto him thou shall well observe and punctually, the same tashion and manner which I had made use of with these And if thou does to therwise, he who shall receive it shall draw no trust therefrom. Keep they all me thou wouldst from a Serpent from selling this Science, and from making merchandise of it because the

Grane of the Lord is given unto us free and gratis, and we ought in no wise to

This Versiable Science shall remain in thee and thy generation for the space of seventy-live years, and will not remain longer in our Sect.

Let not the curiosity push thee on to understand the cause of this, but figure to theself that we are so good that our Sect hath become insupportable not only to the human race, but even to God himself?"

I wished to receiving these two small manuscripts to throw myself on my knees before him, but he rebuiled me, saying that we ought only to bend the knee before God

I grow that these two books were so exactly written, that thou, O I smeth my son mayest see them after my death, and thou shall recognize how much respect I have for thee.

It is true that before my departure I well read and studied them, and when I found anything difficult or obscure I had recourse unto ARRAMELIN, who with charity and patience explained it unto me.

Reing thoroughly instructed. Look leave of him, and having received his patiernal blessing, a symbol which is not only in use among the Christians, but which was also the custom with our forelathers. I also departed, and I take the route to Constantinopie, whither having arrived I fell sick, and my malady lasted for the space of two months, but the Lord in His mercy delivered me therefrom, so that I soon regained my strength, and finding a vessel ready to depart for Venice I embarked thereon, and I arrived there and having rested some days I set out to go unto Trieste, where having fanded, I took the road through the country of Dalmatia, and arrived at length at my paternal home, where I lived among my relatives and my brothets.

THE SEXTH ARCANUM

It is not sufficient to travel and journey abroad and see many lands, if one does not draw some useful experience therefrom

Wherefore, in order to show unto thee a good example, I will in this are some speak of the Mysteries of this Art which I discovered in one way and another while travelling in the world, and also of the measure and understanding of their various science; while, in the Seventh Arcanum following I wall recount the things which I have learned and seen with some among them, and whether in actual practice I found them true or false.

KABBIN ANDSES at MAYENCE, who was indeed a good man but entirely agrorant of the True Mystery and of the Ventable Magic. He only devoted himself to certain superstitious secrets which he had collected from various includes and which were full of the nonsense and toolishness of Pagans and indicaters, to such an extent that the Good Angels and Holy Spirits judged him unworthy of their visits and conversation; and the Evil Spirits mocked him to

a indiculous extent. At times, indeed, they spoke to him voluntarily and or countries and obeyed him in matters vile, profuse, and of no account in deter the better to entrap, deceive and hinder him from searching for their for the true and certain Foundation of this Great Science.

ALARCENTINE Hound a Christian called JAMES, who was reputed as a learned and very skillful man, but his Art was the Art of the Juggler, or Cup and Balls Player, and, not that of the Magician

to the town of PRACUE I found a wicked man named ANTONY, aged twenty five years, who in troth showed me wonderful and supernatural things, but may Cod preserve us from falling into so great an error, for the infamous wretch avowed to me that he had made a fact with the Demonand had given himself over to him in body and in soul and that he had rensureed God and all the Saints, while, on the other hand, the decention LEVIATHAN had promised him forty years of life to do his pleasure.

ANTHONY made every effort as he was obliged to by the Pact to persuade me and drag me to the precipice of the same error, and misery, but at first I kept myself apart from him, and at last I took tlight

Unto this day do they sing in the streets of the terrible and which befell him, may the Lord Cod of His Mercy preserve us from such a misfortune. This should serve as a mirror of warning to keep far from as All evil undertakings and pernicious curiotity.

In AUSTRIA I found an infinitude, but all were either ignorant, or like unto the Buhemians.

In the Kingdom of SUNGARY Hound but persons knowing outther God nor Devil, and who were worse than the beasts.

In CREECE I found many wise and prudent men, but, however, all of them were infidels, among whom were three who principally dwelf in desert places, who showed onto the great things, such as how to raise tempests in a moment, how to make the Sun appear in the right, how to slip the course of rivers, and how to make night appear at mid-day, the whole by the power of their enchantments, and by applying supertitious ceremonies.

Near CONSTANTINOPLE, in a place called EPHIHA, there was a certain man, who instead of Lochantments, made use of certain numbers which he wrote upon the earth, and by means of these he caused certain extravagant and territying visions to appear, but in all these Arts there was no practical use, but only the loss of soul and of body, because all these only worked by particular Pacts, which had no true foundation, also all these Arts demanded a very long space of time, and they were very false, and when these men were unsuccessful they had always ready a thousand lies and excuses.

In the same city of CONSTANTINOPLE I found two men of our Law, namely, SIMON and the RABBIN ABRAHAME, whom we may class with RABBIN MOSES of Mayence.

In EGYPT the first time I found five persons who were esteemed and reguled as wise men, among whom were four namely, HORAY, ABRIMICH, ALL ACIN, and CIRILACH, who performed their operations by the means of the course of the Stats and of the Constellations, adding many Diabolical Control tens and inchoos and profuse prayers, and performing the whole with great dattic. By The Little named AB ARLU operated by the means and aid of Demons, to whom he prepared statues, and sacrificed, and thus they terved him with the Laborainable arts.

In ARABIA they made use of plants, of herbs, and of stones as wall previous as common. The Divine Mency inspired me to return thence, and led me to ABRAMELIN, who was be who declared unto me the Secret, and opened unto me the fountain and true source of the Sacred mystery, and of the Vertible and Ancient Magic which God had given unto our forefathers

Also at Paris I found a wise man called IOSEPH, who, having denied the Chestian faith, had made himself a few. This man truly practiced Magic in the same manner at ABRAMELIN, but he was very far from arriving at perfection therein, because God, who is just never granteth the perfect, were table and fundamental treasure unto more who deny Him, notwithstanding that in the rest of their life they might be the most holy and perfect men in the world.

I am astomshed when I consider the hindness of many persons who let themselves be led by I vil Marten, who take pleasure in talsehood, and, we may tather say, to the DLACIN himself, giving themselves over unto Sorcer e and Idolatric, one in one manner, another in another manner, with the result of lesing their souls.

But the Louth is so great, the Devil is so deceitful and malicious, and the World so feat and so infamous that I must admit that things cannot be otherwise. Let us then open our eyes, and follow that which I shall lay down in the following an around, and let us not walk in another Path, whether of the Develor of Mann, or of Books which boast of their Magic for in truth I declare unto their that I had so great a quantity of such matters written out with so much Art, that had I not had these of ABRAMETIN. I could herein have given thee those.

However, it is true that just as there is only one God, that not one of these Books is worth an obolus. Yet with all this there are men so blind that they buy there at excitatant prices, and they lose their money, their time, and their pairs, and which is worse, very often their spuls as well.

THE SEVENTH ARCANUM

The Fear of the Lord is the True Wisdom, and he who hath it not can in no way penetrate the True Secrets of Magic, and he but buildeth upon a loundation of sand, and his building can in no way last The RASE NAMOSES persuaded me to be wise while he himself with words which he there he himself not any other person understood and with exchangen symbols made bells to sound and while with executable contrations he made appear in grassins him who had committed a "to down while he had a water causing an ild man to a speak young and that into the space of two hours and one onger.

A the things he increed taught me but the whole was but wantly low union by and a pure dency two or the DENs to leading to no use to end magnable and sending to the loss of the Not. And when had the vice after knowledge of the Natived Magnaboth trigger them, and han shed them from non-hear

That improve Bohesina? With he air and in instance of his Associate her ormed astronoming lears. He rendered his soft in the first her the ted to fix in the air he said to energy bring keybores into taken us them he knew our greatest sectors and more the tole one change which we address on the hoose Burchis Actors in the paint for he they had made him sweet in the Pair that he would use a first sector to his dimension of the and to the residual his register. But matery his body was mind diagonal through his new and it is also how how any or give therein by agons due to And this was taken to the provide the provide his prov

theretapives a king and mainting muo in quarting distinct among mainted people in the against the region of the against an action on the against an action of the against a second to the against and a second to the against and had become his slaves having sweeth only him that they would work a threat case into a least only a least read as a second to the against the against the against a second to the against the against the against the general to the Besterran

At this Z worked with a young woman who one evening invited me to go with her arriving in the without any sale with with one of the top practivations got a department of individual and myself a most me to be or moded by her promises the theogene nor me an inguent with which is bleed the principal to less of no reet arm hards which the one will and at less of no reet arm hards which the plane which twished and write in had not way menagined to her

pass over in the nie and of the most that which have which was additionable and appearing to myself to have remained there along white tell as if I were just awaitening from a profound sleep, and I had great pain in my head and deep metancholy to medically have say that the was seaten at my side. She began to recount to me what she had seen by that which shows then was orbitally ment was however much as on shed because it appeared to me as it had been really and corpored to in the place and there in reality to have seen that which had happened

However if asked her one day to go alone to that same place and to bring the back news of a it end whom it knew for certain was distant 200 seques. She promised to do so in the space of an hour. She rubbed herself with he same inscent and I was very rapid; an ito see her fly away by is she test of the growth and time about three hours as if she were dead.

har I began to hink that the really was dead. At any she began looking we are who is wascoing, then the rose in an upright position and with much introduce it began is give the the action of her expedition, saying that she had to entire in the place where my livend was and all that he was doing, the which was entirely contrary to his profession.

When it one oded he what's ichad ust hid me was a simple dream and that his unquent was a causer of a fantastic sleep, whereon she contessed to me that this unquent had been given to he by the cless

Aff the Arts of the Cleeks are including assigned as a point and the termins much become homes. This electronical strategy counted an electronical than they and was the more continued of his opinion because the concentral west of the more continued of his opinion because the concentral west of the national transfer and a sed in youngs the concentral which here are true and bar od stage. The electronical transfer is an Art which are transfer to an electronical transfer and the content of the conte

One did so belief of vincinis gave me many enchantments which only bend to work as the performed office upon some as to allow a minute of the other a deay presented and of a topic supportion in a way single or the belief to be such means of the other and the such means of a very short imp

And including his in North there was hidden a very Great Myst the being share by the means if numbers him in perform a the operations on mediship increasing and a work of himes good and extend he will be had the had the defined but had yet since the technic nice very the had not set or medial with him with regard to 1 sipal one could not the easier through he was ARRAMI. No who told me that this came and depended from a Divine Ministry, had is may from the Nabara and that without that one could not sucled.

All these things have beheld an many others and those who pushes ed here secrets gave them to much, in triumdyhis in in pedithese recipes at inwastis in the house of ABRAME. In they being absolutely things very a removed from the William of God and contrary to the chants which we have unto our neighbor.

Every learned and prudent man may fa - the be not defended and guided by the Angel of the Lord who aided me and prevented me from falling into such a state of wire chedness, and who led me undeserving from the mire of darkness into the Light of the Truth

have known and relit the effects or the goodness of the Wise ABRA MELIN who ut his own ree will and before I had asked him so to do accepted me for his disciple. And herom that that uses ared my wish unto him he would accomplish and fulfill my desire, and all that I wished to obtain from him he know before I could open my mouth.

A so he recounted to me all that had seen done and suffering train the time of my lather a death down to this monitorit and this in words obscure and as it were prophetic which is not then comprehend but which is understood ratter. He tout me many things touching my good for one but which was the non-input thing be discuse editioner the source of the certable Ranala the which according to our contains that embatic communicated unto those eiter brights. Only the discrete that he had but led the organs of front home without the all computations of which the kathall and this parced Magic Cannot be extended and which the little and books.

Afterwards he did manifest unto me the Regimen of the Mysters of that Sacret Magic which was each see and put into practice by our facilities and progenitors NOAM ARRAS ANA A OR MONES was D and solico-MON, among whom he are misused it and he received the punishment threst during his life.

(the cord God should with to dispose nilmeited are that thou shall have all billed a composent age it blueshall till no these manuscript books as forming dithe same time both an inestimable reasure and a fail blue marter and teacher.

After ABRAMEL N I cound no one who worked these things to by and a though IOSEPH at Paris walked in the name Path nevertheless to diese a just judge did not in any way wish to grant unto him the Salaru Atagram its entirety, because he had despised the Christian Law.

For it is an indubitable and evident thing that he who is both Cluristian have Pagan. Turk introdet or whatever religion is may be non-active at the agricultum of his Work or Art and become a Master bus he who halfs abandoned his Natural Law and embraced and her a ignor opposed to his own, can have arrive at the summit of this Sacred Science.

THE EIGHTH ARCANUM

God, the Father of Mercy having granted unto me the grace to return safe and sound into my country a paid unto 1 in according to my small power some little portion of that which lowed H in thanking time for so many benefits which lihad received from Him and in particular for the acquisition of the Naba a which chad made at the house of ABRAMEE N

It now only remained to me to reduce to practice this Sacred Magic burnary many hings or importance and hindrances presented themselves, among the which my marriage was or the greatest therefore judged at fitting in deletigating it in practice, and a principle obstacle was be inconvenience of the place in which it dwelt.

resolved to absent movelt suddenly and go away in the Heercyman rests and there remain furing the time not essary or this operation and adaptive are time, not prescribed me in it is connector many reasons a sungers of which in terminable as in the prace besides which would be receivery to leave my wife, who was young

Finally I resolved to tolsow the acample of ARRAMEL N and I divided how a new arts. I sink another house a rent which in particular, and I gave over to one of my onclass the care of provioing the cases as a rend in media there is

Meanwhile perbots with a consistent remoted notes own bound and begans as a minimum of health as often with water on an otherly not at the acceptable in another humans which did noted he and there has a consoft as of which interesting the acceptable with a life and a periodicing to secure

Therefore on her a manife day is he had a conflict in mount of call Atmighty the condition of the and did be intuition on the how one of the horse of the and the said and mount of the Add the method of the his Mount wing occared, the and antendant one took a condition a roung light the primare made unto continue that a condition making my prayer of the primare designed to grant of me by a sum and appared at or Mis help Argelic maget worth which is a meteoropist great love a propalation and or comment of you that the method are not asset done on the wing Arich that he made are never given and details in and or comment to be days where the asset manife this sweet and details in present with an indicate that the analysis of the said on the head of another thom my condition to a be being the greater greaters and after the which only manifester into the the greater greaters and after the which not only manifester into the the last to see Maget but even by the easier the means a cold at any it.

He consumed as being true he symbols of the kin all which had the execution ARRAMILING and he gave me the fundamental incurs by which I could have an intimidue of others in my special one according to my pleasure assuring me that he would instruct me fully thereoh

Me gave me further very useful advice and admonition such as an Angel could give how should give myst be rationing days with the Full Spirit so as to consider hem to obey my the which duly or lowed but to strong a ways troffe point to point his instructions very authority and by the Clack of God gross a ned them to obey me and to a mean in the place destined for this operation and they obligated hemselves in obey me und to be subject almo me.

And since then even until now, without citerating God and the 2htige is have need from a property of the property of the citerature of the property of the citerature of the

Ange, hence the notation of the period of the terms. He is a supply the period of the ABRAHAM with the period of the ABRAHAM with the period of the period o

Lend of Book 1901

BOOK No. 3

USE OF THE PSALMS

Those who believe in the efficacy of prayer and a recital of the Psalms while turning in concerning Sanc cary and us it may it they wish read and apply the following

ADMONITION OF THE TRANSLATOR

Before I proceed further with the translation of the Psalms. It is necesars a least to be the elementary which the author who write only that we have precised a necessary and which neverturely should be adoressed to every one

For historian and a says he destrated Kapatas kinho I add unight on a says he go and a man about time and officers and he he compared to the property of the p

as fight being also were a bowell so street and freedom; not were a long work a highest as let report with his only range we stand or a long to the long to have been easier may read affected as received and some and retain their how with end the rect is words with English letters together with their meaning.

PSALM FOR WOMAN WHO IS PREGNANT PSALM FOR DANGEROUS CONFINEMENT

ps that I when a winter to peak and then a premare delivery of a far germy. I winterment the should write a cause to he will write a preceding the winterment that the peak and a layer the three and verses of the peak are to hidden to be name at appropriate prayer on a negligible and place it is a more lay name at appropriate prayer on a negligible and easpout the part of the many made courses a top the purpose and suspend the asset of the course mest against her many

The holy marie is called Fe) Chad which signilies great strong only Coc and a aken thin he out a lowing word. Aschre ve se I To, verse 4, jatzhach, verse & Vederech, verse 6

The prayer is as follows:

May it please hee O Lord had, to grant into this work an 'N daughter or K. had she may not as this time in accordance me have a prechature continement much more grant unto her all to y fortunitie delivery, and keep her and the fruit of her body in good health. Amen! Selah!

PSALM FOR DANGER AT SEA OR STORM

PSALM 2. Should you be exposed indiangle in a storm at export in the headened of their relate this Psalm without in a sind with to interpret once and of their invalues of their invalues. A set the cray in the ranging therety, when which we expect the proof their invalues of the cray in the ranging therety, when which we expect the proof their invalues are in a source in the control in the margin in the secondary. The secondary is a secondary in the range of the range of the secondary in the range of the secondary is a secondary in the secondary is a secondary in the secondary in the secondary in the secondary in the secondary is a secondary in the secondary in

The words the letters of which constitute this holy name, are taken from Rugerchu, versu 1. Noiseu, versu 2. and Joses, versu 5.

The prayer is as follows: Not it like Oh, Scadder' (Almighty Gold!) The hollow that the age of this is to all the opening the state of the state of

This Pig may also do their a remedy "Kenny and page in the wife the poly name and the page of their straight of the poly name and the straight of the straight o

PSAUM FOR SEVERE HEADACHE OR BACKACHE

PSALM 1. Whosheve is subject to solver heads, he and park all the let him may his Psalm with the maining holy name and acquired are place the amend therein, over a small quantity of office oil, anomal the head or both while office of paver. This will afford mined are client. The holy name is Adon unit and is found in the words. Which werke? Boads were it Head acts, verse 5, and his scheins, verse 7. The prayer of as follows: Adon [Lord] of the world may it please thee to he my physician and he are it has me and relieve me from my severe headach, and but has he because it an individual porty with Thee is nounsely and action to be lound. Amen. Selah. Selah.

PSALM FOR LUCK

PSALM 4. I you have been unlucky highester to spice a levery effort, hen you should pray this Psa milhree limes be on: the rising of the Sun with

THE TEN LOST BOOKS OF THE PROPHETS

homesty and devotion while at the same time you should impress upon your mind its ruling hote name, and each lime the appropriate prayer for sing in the help of the mighty Lord without will selve into the least creature carpensh. Proceed in person to extituate your contemplated undertaking, and are things in the experience of some only a same times.

The holy name is called tibeje (He is and will be), and is composed of the for latters of the words. Teppin and verse is Sear I verse 5, showsh serve a and Toschiwen verse 4, the prayer sias or now sharp please Thee on these I was writing and drivings, an that my device may we arrisks to the and er may be seen satisfaction even the day on the sake at the great, mighty and practice or thy dame is Ament — Selati

If you wish to accomplish an undertaking by or through another proent to a hings a a ran it is a record to the exist or you must hange he was as we get no it digts a favor and there in he eyes of M son of it so that he may grant my petition, etc.

Again, if you have a cause to bring before high magastrales or names on the men of a low country of the same and a low country of the sun.

BY THE TRANSLATOR

I must be permitted in this place to intert another courtion. When it is by son of daughter of M. It must be understood that we must first men ion, he has the second act of enwire for a conference of the mother as for example bear is not study, or a national daughter of each

PSALM FOR COURT CASES

PSAISES Of a hale business consult with your mag slaves milk halve to use the modes of a notion her special about then pray his Plant os was the line of he some of the evening a choice to be one per shorter does to be some the some unit you think increasingly upon he has been as hereof and another your tale hands and feet with the oil and say the mentiful unitome, for the sake of Thy great, goodable and note that many regard me with grace. Ament - Selah ---

The holy name is lound in the words. Chapte verse 5; Nechini verse 5: Nechona, verse 10; Hadichemo, verse 12, and Kazinna, verse 14

Still another peculiarity of this Praim is, when you find notwithstanding the other is industry and case you business does not prosper and you have reason to tear that an exist a spirit or destiny is opposing you when play his Psaim daily even in he has verse with great devolutiess and you will soon find yourself in more favourable circumstances.

PSALM TO HEAL DISEASE OF THE EYE

PSAIM 6. With this Psaim a diseases of the ever may be healed. Read the Psaim for three days in cessive in and pray the press the diseases seven time slowly in a low tone and with devotion and with this kine; continually in your mind the hory name of law halp his which mean the play with the Lord believe without alored that the Lord and and wither principles a tonows, ehovath my tather may it prease. They for the lake of the greating they have and adorable notice exchalation. Has they are the Lord in the is the Lord, they have an are in which name is interested in this Psaim has marrow my aneares into main and from puring eyes, for thing is the investment and the health and there are no the conditional and are mighty enough to help if the lamble and and there are in a nother Amen. Selabil—

hydron distance the promotion of a gently land or with he shall when there is in the promotion in pray this kind in seven among a distance with following materials in the major and sure him is the Almighto an additionate escribing and distance may be hydrogen to distance and other sources assist mental this extremity in a service hiddings to distance and the best source of they are a most the visal in for hind action was and the best Amont — Serub!—

The five terrors in his holy name portion a printing of the course to write abrovah as verse a his on verse to subsection we self-flew his and Verbbahala, verse 11.

PSALM FOR CROSSED CONDITION AND TO DVERCOME ENEMIES PLOTTING AGAINST YOU

PSALM 7. When evil between conspire to render you will the wate if you if the wate him an appoint in your sensitively use if they wate a your corder to have you then upon the pergravable for mandaked in a series of the holy name of tells are great strong, highereford he is not the fast the direction of your engines will approve prescribed in his assumed you will tind shall you engines will ask held only in Judos and case in a undistructed. The letters of the holy name are found in the words. Alshirt verse 1 Outside 18, (according to the order of Al, barn and the letters verse 7); adding warse 9; Jashuf verse 18. Enjoy warse 18.

The prayer is as hollows. The Eel Shoot great strong and highest Clod may it please thee to change the hearts of its enemies and up. In other they may do the good instead of exiliar thou are in the days of Soraham when he railed dupon Thee by its hollowname. Jen 3, 22. Amer. Selah

If you have incurred the enwill of an enemy, whose curring power and vengeance you have reason to fear you should? In a prot with trech water and pronounce over if the cheive last verses or this Psalm in mely the words. Arise lehovah? In thy wrath. Pronounce these this limes and at the same time think of the hely name of Fell Fillion, and of your enemy, and pray each lime. "Humble and overthrow. Oh life! Fligon, mine enemy. "It is son of Richard."

THE TEN LOST BOOKS OF THE PROPHETS

he may not have the power — provoke or to injure me. Amen' After this prayer pour the waler unon a sport at your enemy's residence or at a place where he must pass over it, and by doing this you was overcome him.

If you have a case to decide before the court, and you have reasons to reas an uniavorable pripamal yeld in their way this fraim slowly before you appear in his presence of he indige I lighting a the same time of Fell timor and of the ighteousness of your rate and as you approach the indige pray also but off the light in a nation the hear of he judge to avoring best interest and gram has mad be unly too lief when depart to your only words power and strength and let me find layor. Ament - Serah —

PSALM TO BE SUCCESSFUL IN BUSINESS

Position of the work of the best of the Position of a mention of a mention of the best of the Position of the best of the position of the best of the position of the best of the best of the position of the best of the position of the best of the position of the position

PSALM TO CURE MAJE CHILDREN

PSALM 9 — The principal attribute of this Paulin according to the precipitis, that if it an untaining reducity in the cesturation of male children, who are first to in worth with notice of ones and histopianal land in sixtems rough a lone be asserted against the nowle and malights or eigeners in the first instance white this Psalms, with its brity name appropriate thinteent with a new operance, and think at the same time of the holy name of Eheje Alachushine that it and he has well be and a rother in a time of the holy name of Eheje Alachushine that it and he has not this might adminishe on the treatile Eigen Alachushine may it plans then to take assay from Nilson of Richards in the Alaher has be disease. From which he so ie's and releve him from his pains Make him whole in soul, body and mind, and release him during his its Political plagues, injury and during and be thou his helper Amén.

In the second case repeat this Psalm and pray devoluty. May if be agree able to thy will for thy sake of the most holy name Eherr Aisher Phaje, to six are me from the power of my chemics and opposers und to protect me rum their persecutions, as how once didst protect the Psalmiss from the enemies who pursued him Amen! Selah

The letters of this holy name are in the words. Ode 2, Haojeff verse 7 and verse 16; and in alphabetical order in the Al Basch.

PSALM TO OVERCOME AN EVIL SPIRIT

PSALM TO If any one is plagued with an unificant restless and evit spiritive titll a new earther not with water from the spring, and in the name of the patient, poet into it pure onive pill, and pronounce over it this Psaum nine inner keeping in oil indiconstantly the aderable name of Fel Mcz which means 5 rong unuil the approved and at each ending of the Psaum Mas it be thy must holy with Fel Mezing healthead to should be the meanth of the rengther beging and and budy and deliver limit from evil Amenth—Selah!—

The holy name if ay be round in the words. Attabliverse by Lamma. And win. Verse 16, and Hassey verse 17.

PSALM TO OVERCOME FEAR AND STOP PERSECUTION

PSALM. I Whoever prays his Psa mondy with technics of deviction and with it keeps consider you mind the hold notice in Pereirhan a Woode or and who besides from a solar in over to the will be sate to small persecution, and will not have any great evid to leag.

The holy name is nother with a Citatival at "say select and Adam. The rossing prover have be as the less Adecable in gette and hole and finite with here is advised to non-and power and draw those is which with resident many that are a horself and a risk of the passe of the Creat name Pele Amon—Selahi

PSALM TO OVERCOME PERSECUTING INFLUENCES

PSALM 12. This Plant prosesses sum or power at a land worth a the toregoing The brisk do not stance, which have a fitting for my father and stance in the words of the control world. As much the superior at the control American American accordance of memory best of nought to man as from mela control of much and the power American Scient.

PSALM TO PROTECT FROM BODILY SUFFERINGS AND GNNATURAL DEATH

PSALM 3. Whoever prays the Psalm darly with its votion together with the proper player belonging thereto and in his at the same time at the powerful hair election of Essiel, that is My here to the methy and will be sate for the new twenty four hours from an annual dardea hand from a limit yout erings and punishments. The player is as for lives. Protect me according to the good will and pleasure from violent sudden and intrational death, and from all other evil accidents and reversionally water ctions, for thou to my he pland my lood, and think is the power and the giony. Amen. Selah!

According to tradition this Psaim is also a good cure for dangerous and painful diseases of the eyes. The palient must procure a plant that is good for the eyes, and with this must pray this Psaim with a suitable prayer, trusting

THE TEN LOST BOOKS OF THE PROPHETS

which is the centary help of the mighty tissie, and then bind the plan lupon his eyes. The fetters composing this holy name are contained in the words Ezoth, verse 3, Avenue verse 1, Jarum, verse 3; Anen, verse 4, Ojewa verse 5, and fagel, verse 6.

Editor's Note Evebright herb is considered very good for the eyes when walned will a weak too made or if

PSALM TO BECOME FREE FROM SLANDER AND MISTRUST

PSAEM 16 - Whose plays this Psalm in childhice as th and trast in the most any name for the home we add or add or T or hiand prays the same and most as the prayer is as follows. May it please her. Oh Fellows et all may believe my words and that no plander may be effective against the hearts of men according to the heart will, and liers and slanderes are an abnormation to these Hear meter the sake of the name. Amen — Smalling are an abnormation to these Hear meter the sake of the name. Amen — Smalling are an abnormation to these Hear meter the sake of the name. Amen — Smalling are an abnormation to these Hear meter the sake of the name.

The letters composing this buly name are found in the words Elohim, versa 1. Maskiel, versa 2. Echad versa 1. Amini, versa 4: and Aza , versa 6.

PSALM AGAINST INSANITY OR MELANCHOLY MODDS

the Addis Against the presence of an evil spirit, manufy and melancholy has the later of the present resinguish on and the substitute of with manufacture of with a section of the substitute of the later of the lat

The three letters of this holy name are found in the words Jugus versals.

Ragal verse 3, and Jimmont, verse 5

He who otherwise prays this Psalm with reverence will be generally received with great favor

PSALM TO "IND OUT NAME OF ROBBER PSALM TO TURN SORROW INTO JOY

the mit undertakings. As an example list of any one has been cobbed be in the median forms are much in any one has been cobbed be in the end as follows: also much in any sand out of a singure in a them opening grain with the names of all suspended provides upon small support and apply the minture on the reverse side of the slops in territorial any human a large and dean has in following this purpose with fresh water rom the learn law them in the water use by one and at this ame in explay this if also them are water the by one and at this ame in explay this if also them are water the by one and at this water in mind at

the same time his name of Caar that is 1 ving which name is to be much to the words of sixth verse as the two 1 habalim and Ale, and of he name of the real thief is well ten upon thes ip that upon which his name of we seen whise to the surface. The prayer is as follows: Let it be thy will, Eef, Caar, the civing Cod to make known the name of the thief who stone in an one here same that which was stolen). God grant that the name of the thief if it is among the names, may arise before thy myes, and thus be made known to mine and all it here who are present coast to name, may be gift for grant it for he sake of thy holy name. Amen. Selah!

2. Whoever prays this Psaim daily with inverence, and in childlike trust upon the eternal to land goodne and take trisched to make an element with have all his surrows changed into lay.

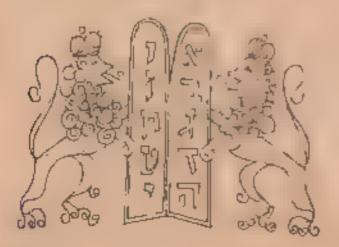
Finally it is said, that the daily praying of this Psalm will change one if ey no, ir ends and will disperse as given his sorrow.

PSALM TO REEP SECURE FROM ALL EVIL

PSACM12. A river in who prays this Promit is proper praye in the inner of able to the secure run all no bid sweets four their River arts of the more rung with eight logo between I provided that has been been been the able to able to make a surrow proper all and the in pressure run his to protect me from a sevil, and to bring menafely back to my loved ones for thy mighty and advantal names sake. Amen

The two limiters of the hors make patient taken from the words shockline verse 91 and Mirma), verse 1

End of Rook three!



BOOK No. 4

PROLOGUE to The BOOK of DIVINE MAGICAL OPERATIONS

He wish has faithfully observed has which hath been taught unto him and shall have with a good will observed the Commandments of God, let him, I say be recian that this Vernable and loval Wildom shall be accorded unto him, and also that the Perfethous BLLIAs can do no otherwise than become his slave, together with all His Pestilerous Generation.

However I play the True God who governeth, ruleth over and mainteneth all that the half created; that thou, O Lamech, my son, or whomsoever he may be unto whom thou shall have granted this bacter. Others not object with the character having always before her the had of od and inno way use it for this because God the brenth hath wished herein to have us our tree will be wise onto him who shall arrive is Divining three Yell has not on tibout and enemy should attempt thy de that his permittorie unto he swind but use genite methods be since and in anti-news one One may also serve a friend without harm unto oneself.

charm, and King Sciomor could have destroyed their dictions of an intent but they did no do so not to prove a Lorden with the bay iself to unless He is outraged.

It thousand with a problem as these rules a the hot exit phymbrotic and according the or others will be granted up in their by the Hoty is additionable to the every post of the Hope and convertible rule and not confident the cover good, and that of the steighbor

at the Cear of God be ever before the live was one the heart of him will shall possess this Draine Wisdom and Sacred Magic

THE FIRST CHAPTER OF DIVINE MAGICAL OPERATIONS

To know all manner of things Past and Future, which be not however directly opposed to God, and to the Most Holy W

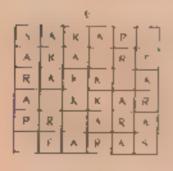
- (1) To book all things Past and Future in general
- 2) To know things appertaining unto the Past
- (3) To know things appertaining to the Future
- (4) Theigs to happen in War
- (5) Things past and lorgotten
- (6) Tribulations to come
- (7) Things propitious to come.
- (8) Things past regarding Enemies
- (9) To know the Signs of Tempests.
- (10) To know the Secrets of War
- (11) To know true and false Friends

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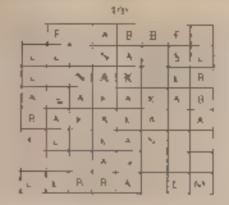


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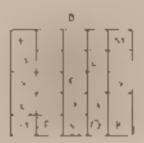
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THE TEN LOST BOOKS OF THE PROPHETS



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NOTES TO THE FIRST CHAPTER OF DIVINE MAGICAL OPERATIONS

- a) The Symbols of this Chapter are manufested only by the Angels or by the Guardian Angel
- b OR FNS PAYMON ARITON and AMAYMON execute the fiperations hereof by means of their Common Ministers
- c) The Familiar Spir is connot well execute the Operations of this Chapter
- d) Take the Symbol in your hand-place it under your hat or cap lepon the topic lybushead and yourself be selected by the Spins who will execute that which you wish. This mock of operation will evidently be applicable to many of the Chapters.)
- e No. 1 is a Six are of 25 Squares, and is a complete specimen of double Achiev arrangement. At 1 this though, need sounding has here haldly a meaning of derived it in either Mic. IN a from or other tree, in them. At 1 this aprecious thing or article of value it seems rather derived from he Hebrey M. VN. In a very ry of things or martiers. If A. In specially then a root a RA a quits into it inquiry and Acist To conduct of the life hisbrey R. O. = to disrupt or analyse. I AMAL probably from Chaidard At A. In these entirety Of AR from Hebrey is R. P. A was low or swiftly organized things. Whose we may extract the following as the formula of this square. I various quiet or a filly may fined and analysed, and chart to cit yill and even things of or a filly may fined and analysed. This have we have apply to discover the formulas of other Squares.

No. 2.5 & Square of 49 Squares and is a set a complete Specimen of double Acrost. TH RMA from Chaidee T RM— It my subsended places or fit a ets. His ANAM from the reminor thandee this is not to covering of citizend. ANANA perhaps from Hebrew GC = a root or covering of protection from above. RA: CAR perhaps from Chaidau, ROO I must be remembered that thought here transmisterable better Aymby G thus really the power of a GH by well at a round dutic, that comprehension by a non-Otion a style is height up in breach. ANACOG, probably from Silver ANAGOGE = the act of raising or elevating. MANACH from Hebrew MNO = to restrain; stop, put a burder to, or contains by a barrier — AMAR H. from thebrew AMR T. = World or Speech. The whole idea of this form, a seems to be the making forcible way into a defended place or matter.

No 3 is a Square of 25 Squares, and again a perfect form of double Acrostic DOREH from DVR Hebrew = a habitation — (18186 perhaps from Latin ORIOR = to rise or be born — RINK perhaps from Nebrew N R = to renew — RO perhaps from ARR force se — HEROD from Hebrew (MRD = shaking, trembling

No. 4 is a Square of 25 Squarer and again NBA = to prophesy - ADA'H perhaps from a perfect double Acrosoc - NABHI from Hebrew Heb. D'H

able = sent directly torward or thrown. ISHAN from ISH Habrow = to give or bring Hence the formula would be somewhat "To prophesy by omens the troubles to come" the which is much more applicable to No. 6, "The Tribulations to come. than to No. 4 which is for "The Things to happen in Wat."

No 5 is a double Access of 49 Squares NVDETON from Tebrew ND = to remove, and A110% strong y ~VS1 ARO from Hebrew B5HL is open and Chaidarc ARO = the Larth ~11 Rt A1 from Hebrew DR = n encompass or institute and MT = things forgotten or support aside to FMF) From Hebrew ALIM and ALIM — Cod of the Mighty Ones ~TAMERID from Hebrew THMR = straight like a patientine and 10 = put forward CRA 1659 from Hebrew ~CRA = support(loos), and thit = the substance NOTEDVN from N1H — to stretch out and DN = to contend or rule

No first a double Accordic of 36 aquams —SARAPI from Hebrew SHR* = to built — Alik RP from Hebrew AR = a river and RPR = to abate or slarken —RAKKIA from Hebrew RKK = to become faint to become soft entit — Arkin AR from Hebrew OKR = to booble or dislurit — PRIARA from IPRR — to shaper or break up — (PARA) from Hebrew PRS = to break in pieces, to diside or part to sunder This will give a formula of trouble

No. 7 is a double Acrostic of 36 Squares MALACH from Rebraw
MCC11 = Sall, also that which is easily dissolved, to dissolve —AMANEC

in an one's abode —AMANAL from AN — Jabour and NEH to

MASSA pr. 1871 1871 1871 1871 1871 1871 1871

perhaps from IRL1 — specious as a palace)

The 9 is a double Armstoc of 30 Squares —ROTHER is perhaps from 691 or a fill and the control of the control of

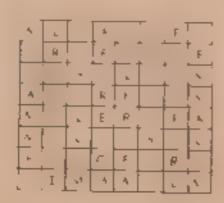
No 10 is another double Arrostic of 64 Squares, and No 11 one of 49 signs and a signs are signs as the signs are s

ment of the letters of words, half of those there is contained will simply be oversions of the principal word or words therein, ontened, for evarience NO 11 REAHBEM is of course MERHARR with embassis of it is all ready than same way backwards or forwards -- 50 does HADAOAH; and BIKOSIA written have wardy gives A Sock/B. Yet undoubtedly name of cheer will disc to an extent translatable also, and in this case will be found to have a beautipri he subject mader of the Signate Hebrew exposulation in a large age in which this method will be found to work with a readiness unattainable in ordinary El requesion to age gots from the autithe in Alphahetin agree in selectively consumantal in chalatiles level Yill being after eined vely a law ig the sum and than he retter A. Virather than J. and Yirather than I. Also in common with all resit. ancient and ages be systems if yether River to those which is a second anysinge are derived has this effect of the region by comercia or if her it three testers we see round or be a serbe knot bearing a section meaning flex texas this in the Kaha aleach terret if the Hebritish his baber is treated as having a complete sphere of histographic inganings of its own whence to most important are gest blobuse names, no shorts, an is thereto by the Kabasas in idle as in tac is many similar in 501, oa for all I have been their lengths in explanation in as we that the reases may have some idea of the reason of the cursts on and use of these stage. Squares

THE SECOND CHAPTER

To set a nontremation converting and to he on a times portable posts of propositions and a doubtful Sciences



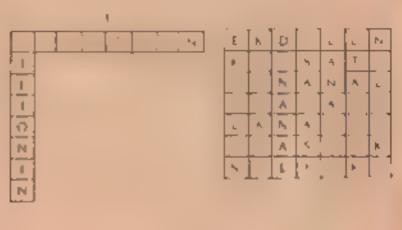


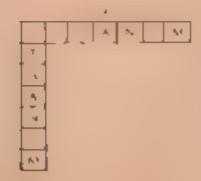
THE TEN LOST BOOKS OF THE PROPHETS

THE THIRD CHAPTER

For divers Visions

- (1) For Micrors of Glass and Crystal.
- (2) In Caverns and Subterranean Places
- (3) In the Air
- (4) In Rings and Circlets
- (5 to Wax.)
- the In Face
- (7) In the Moon
- (8) In the Water
- (9) In the Hand

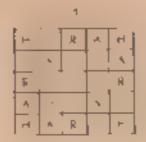




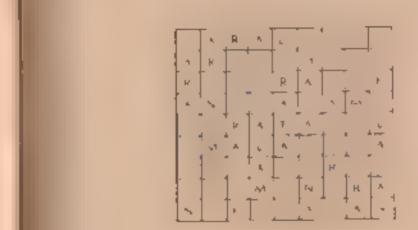


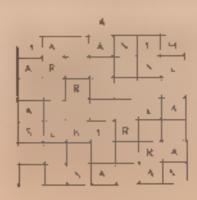
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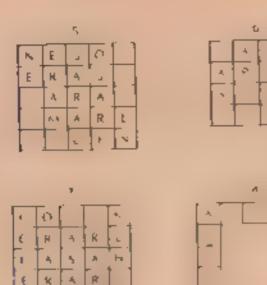
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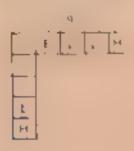


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THE FOURTH CHAPTER

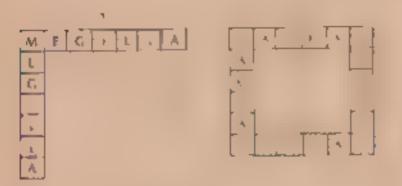
To hinder any Necromantic of Magical Commissions from laking effect except those of the Kabala and of this Sacred Magic

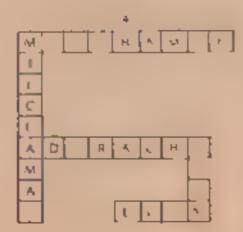
- (1) To undo any Magic soever
- (2) To hea, the bewitched
- (3) To make Magical Storms cease
- (4) To discover any Magic
- (5) To hinder Screeners from Operating

THE FIFTH CHAPTER

To know the Secrets of any person.

- (1) To know the Secret of Letters
- (2) To know the Secrets of Words.
- (3) To know Secret Operations.
- .4) For the M. Itary Counsels of a Captain
- (5) To know the Secrets of Love
- to, To know what riches a person possesses
- 17' To know the Secret of all Arts

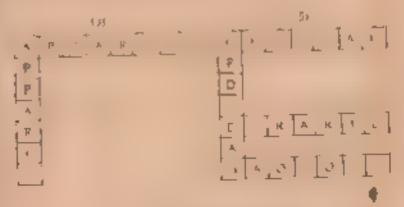


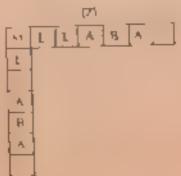


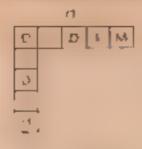
THE STATH CHAPTER

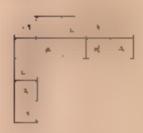
For every description of Affection and over

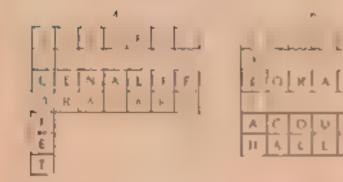
- (1) To be beloved by one's Wife (or Husband).
- (2) For some especial love.
- (3) To be leged by a Relation
- (4) For a Maideo in particular
- (5) To acquire the affection of a judge
- (6) To make oneself beloved by a Married person
- (7) to make oneself beloved by a Widow
- (B) By a gut already promised in Marriage
- (4) By a Maiden in general
- (30) By some especial Prince
- (11) By some especial King.
- (12) To obtain the friendship of some particular person
- (13) To have that of a Great Man
- (14) to be beloved by a Woman
- (15) To make oneself beloved by Ecclesiustica
- (16) To make oneself beluved by a Master
- (17) In make norself beloved by a Misirats
- (NO To make gresalt beloved by Intidels
- (19) By the Pope by an Emperor or by Kingt
- 201 I or the Adulteries in general

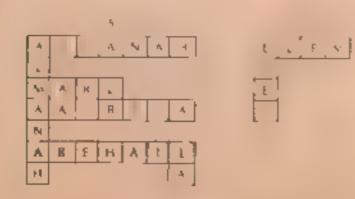


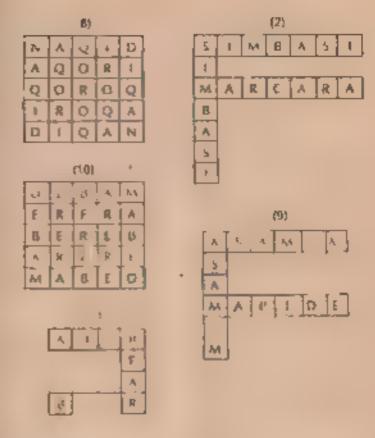


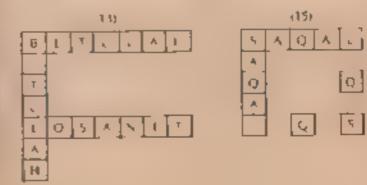












BOOK No. 5

THE NINTH ARCANLM

In order to show that Man quight to make use of the good things of the toral ov approve them are a good and that is so say unit. He honour and the holb for this own use and that of his neighbour 1 will describe in a few which is present arranger many and the biost considerable operations who hi have carried out and the which, with the aid of the A. Powerful Lord is the day Arge for the original has a few and have easy with ted units at the first Arge for the original has a prior many way record myself or or a good to be made it is a harrow or resolvent to the original has been as they have with this roal directly sent the formular of the harrow of the Arge is a been a bey that are it in thomas of the Arge is a sent or bey that are it in thomas of the Arge is a been a bey that are it in thomas of the Arge is an installation. He have a late the first of the local he has a few that and the area are it in the first and the first a

the 4 H is so in the ingigine od and the who ambut a note worm of a his trip, he means in a speaked by the private to give the communicate unto others this Secred Science.

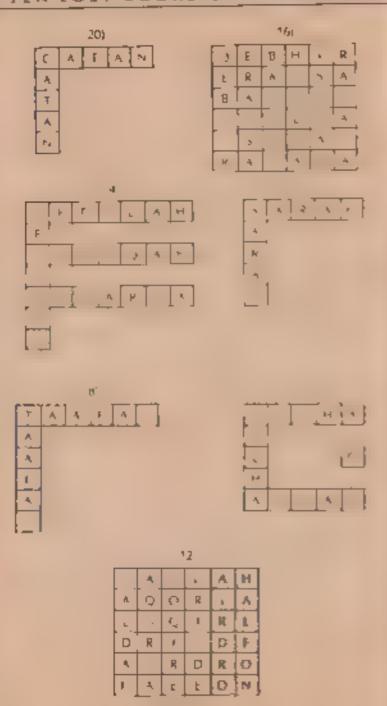
At peans death a brook will be do not which the immense of the will be done when the as or growing to just be from that would be taken in your bear of the peans to the peans

Up 1 how I have healed resons of all conditions how ched unity death last than 84 and belonging into a ne globs without that the energy and exception in any case.

I gash unto mine [imprint SIC SM(3N)] a very clement Ponce a Lambar box of the Sr. and Hierarchy, even as he commanded me and he availed tranself of as services with utudence. It wished a soft a postess the server of he whole spectron but as was warned by the Lord that it was not His Will, he obtained himself with what was permitted not as Emperor but as a private person and Leven by means of mine Ail sac an ed his marriage with his wife and caused him to overcome the great difficulties which opposed his marriage.

I delivered also the Count FREDER CK by the means of 2,000 artificial cavalry tree out of the hands of the Duke Leonold of Saxonia the which Count Frederick without me would have lost both his own life and his estate as well (which latter would not have descended) unto his heirs

Linto the BISHOP OF OUR CITY also I showed the betraval of his government at Ozembergh, one year before the same occurred; and I say no



(End of Book Four

more conversing this behalf selbe is an time restastic possing over in the ence a heart I have further done to render unto thin service

The COUNT OF VARICH was delivered by me from prison in England the night before he was to have been beheaded.

of opsiant who would a remove have a to proof the country of opsiant who would a remove have a to proof the top of he country to the top and the or the top of the to

At the time when was redeed at the house of the DUKE OI HAN ARIA my teach of markets in the greates make the time the transfer from the torcod, and I had the value of 83,000 Hungarian pieces stoken from the jewer and notice in a some time to the history in the period and the greatest and the money, givens, and account books and to give the purpose reasons who has a since him to a charge of here.

As months ago to it will be not the H. Ab IA PLE IN IN AN IN THE SECOND TO THE PROPERTY OF A SECOND TO THE SECOND THE SEC

becausehers men the table of thems able to aware move to a thirthman Mag. he bloom it gived it species it exademand the foreign unof energy to money an analysis was a way to be good to and only they who has thoughtfull on your anglession in they not have asset an the Lidden Treasurer. It is, however necessary to note that in all Treasures one is a lower to cake the lifth park of opening my he arms a though some maggart chatterers do say he there on an intin hereon ah h he is a mort a propertied unite and a control a moreover any that she may not be rue admister y from he same in assures one may a tiple the 4th part. There are you more who him de used you when Mine own particular time ine was assigned and including Resignably it was all going who his had never been struck into mgots, and which I alterwards caused to be beaten out and innverted into it can a varent weight of greater in the neither 5 hts, the which was done in a few hours, (and) did this operation seeins (1.9) rowing days possessions were few and or liftle worth and so poor was I that in order to marry a wisson who had a considerable direct in in it. For editing make use of mine Art. I married my cousin with 40,000 golden flores as a downy the which sum served as a cover to my fortune.

It is necessary to be prompt and admit in all these operations, strong has nother things which belong units and we have admit sometimes entits then those into which SOLOMON felt.

All these signs have worked with great ease and pleasure one with very great of ity unio myself and others. All hese operations and others in

of note number have I performed by the Signs and never have I failed in at a none mine end I have always been obeyed by the Spirits, and everything halb the ceded with me because I have myseir obeyed the Commandments of God A sin have from point to point followed out that which mine. Anger faith counselled and preser bed unto me tollowing out also exactly that which Afrik Africa had taught me because the instructions which he exist a hough invery obscure which and Hierory vibras have caused me to a mine object, and have never print tred me to countrall into pagen, it anger and cuper thous infillables, being a ways kept in the Way of head Walters the True the Only, the near lible and for acrossing at the posterission of this Sacred Magic

THE TENTH ARCANUM

managed the state of the control of the control of the may have maked the game as at in the line of the way for the may have maked maked of any them by the loss with a state above to the control of the

I never be do a use a leadings a robe also thet good and to roway to specific to the lead of the old of the beat downsolves to be edited by the physical hand he aribes out for the beat downsolves to be edited by the physical hand he aribes out to the beat downsolves and and other organization of the downsolves and the best force of a first another, that he will be a horizontal and the physical hand a subject to the physical and the second of the physical organization of the another than and her the inspire for any advances of the particular points upon which I mains.

This Minimore hat the roundation in the Tright and It by Nabalia which is not granted until any other han unlike its Born ever as we had writined and as the was observed by our predecessors. Thence arose he determine and he tuck it exchange heliween Af CIB at a FSAL, the normal genity where no in Nabala which is much noble and greatest an fir basked stages by the Nabala we can arrive at the sacred Magic but by he is lift we cannot have the Kabala.

time the Clinic of a Nervant or clian Adulterer the kabaia is not granted but only unit all egitimals (if hid as occurred in the rase of ISAAI and MMAEL out the Socied by soom brough the Minnly of Group all caparity provided has they work in the right Poth and carb one should rightest himself with the I fit and C ace of the Lord And this must not be done but of currently and with extravagant and indiculous scrupics, wishing to know and unders and more than is right seeing that temerity is certainly

purished by Clod. Who then permit toth him who is presumed who is not be order asside out on the True Way by the Second lauses for all the DCMON has print cover him and he is given and experming with time of such a manner that we can only say that he has all is the sole lause if the own rule and numbers.

It is certain that the CPT SERPENT will a tempt to contaminate the aircent Briefs with 1 section and even the lips is proved the to the better by the root of distribution has receive his method of operation with his means has receive his method of operation on the order and of the sacretic historians to the receive the other aircentage of the sacretic historians and the sacretic historians are an alternative and the sacretic historians are seen to the historians in boards with the sacretic historians and the historians in boards with a distribution of the pursue of the province of th

THE ELEVENTH ARCANUM

Power of the power of the global and the end to the end to the house of the global and the end to t

and it should be must always we see he good as also are as breets is serific to from the terring often as or garing or having expect to the At he and to his opposite Ray are not the him through outs im a the dight of ting the between the history and to be a page flow while As I happinged up to all the up- to middle ign No. Art. I ISH MALL and others who are sensors below sed and before a closely been who othersted ... Weighter mean tather to so there are a clause's but in course of funy saying ignt an ear into the spackerings Enemy they let themselves be turned away from the implie Path and did one he From 5 sence which they by I be given from incling the major or their given and gave decisions were into Superstition a 5 term or and anti-Diaboura. Enhand rights and unto Abomina to lifetta rick the which was the cause has thereafter God did has a frem deta them and have their room their country and the structure or heir stead in strate assure from which same errors again at or came the analysis to reason more and spray against the which we last even into the enquit the world a proof they only may wished to know the Ciff when the had given unto them our instead abandoned if to embraciano rollow the delects of he LACON

This is wherefore each time should take care to submic bimself unto him neither by acts not by words not by though a because he also admit and prompt that he can selve one unexpectedly itsi as a Spider niavitate a first Left that miserable Boheman and the others whom I have before menboned serve. For un example to avoid even as they did unto me

In the commencement of the Operation there appeareth a Man of

A self-topic ance who with great affability doth promise unto her male icula higgs consider a this aspective in a survival right of primity top of the adjacent hing but he wild out of the damage and prejudice the right of a distribution of whomsoever purern a think him and self-to-him a acromative of PHA RDAH and his adherents, the which despited the Verility after either A think a distribution of the region packets us by he the wild by he mile of the adherents has he build both or and to in planting a his works of he adherend their men when either a distribution of the visit of his and the wild both or and to in planting a his works of he adherend their men when either with the distribution of the visit of his and the wild both or and to in planting a his advantage of the works of he adherend their men when either the had sed or and with direct progress and write a as a distribution.

THE TWELFTH ARCANUM

nor in order to avail misself of if for an evil purnoval but rather to use it for the buse at energy and or in the new second or in the

have been a set a vera upon incide to show ante her that out a major y distributed in any way grant he A far he A process of a grant way much having as an at too him off plotters. In other has he may in wide as a process of the second of th

We must then tody offer the list and to obtain a the order of Good the who has a thus he days it to share have the sill four and a substance of the answerdence by the same Angels and the who shall use it for the providence by the same Angels and hall in the power of the first her work who never take the commands of such an one take the formands of such an one take the first and maximished the estate the entire the witnesses thou wis result and maximished the estate to estate the first which have an and says the net of the that this operation may be true or not true. Teight not doubts in order to commende to give it and him of that he make his elections to order to commende to give it and him of that he make his election to the way of the ordinary because whether has way opposed to that which God employeth to grant it this would be presumptions.

And many person seeketh in sora mit not for himself, but for either a child or a relative, who is not such as he should be who receive his o great a

treasure he who shall g ant it unto him shall be culpable of a great every and shall himse. Jose the Grace and Wisdom of the Lord and shall deprove his heirs of the same etemative.

will persist in his evil way if it elishable compliance there to seek this Saliced Science is problemental such a man doth not generate use if tor give and his significant in his evil way if it elishable compliance the will seek this Saliced in a significant his chart having received a helicity seek for existing a split with case more inhowever seen until the that Good while renetrate the secret of its hearts hath put by indirect mean obstacles in the way of son handones so in exclassing difficulting as seen including another of that he who at the limit with hearts of powers this science in which is used to use it agains his neighbour and its commit all sonts of indirections had a seen as an unwinning person on the who had residue to the given and in-

then Commence in the converse it has who a to a since he sear he men can become the Enchanters of the Devil I am easy profit upon this same of the charged and he made to be the Operation of the Devil I am easy profit upon this same of the charged and he made to be the Operation of the page in due form, it is AN TREEVOCABLE ACT

But II, on the other hand, after an exact examination and exputation thus a left to a sector fraction and concrete from the sector fraction and control for the sector fraction and becomes a sector from the sector field because to these sames in the and becomes

hal must make givery if it is the one is among those whence on a drop and swine enemies among those a value of imperious it is one if a good until a very the this is no the question and it making the initial about the drop and the area and it making the initial about the drop and the area and it making the initial about the good and tight conscience, in bosour and peace with constructions are not and the among the oreal those who sho be present the construction and peace with the appropriate construction and the proper manner are nevertocast it before swine.

Thou shalt use it for thyself O LAME. If my son, but of the front which thou so a class here can have half make partakers those who have need and the more thou shalt give, the more shall thy means increase. The same shall happen unto him to whom thou shalt give if

In these regions and countries we are slaves, and justly afflicted for our sins and those of our fathers, however we ought to serve the Lord in the best manner which shall be possible unto us

And by such an one shall the Treasure be kept secret, and shall be given unto his heirs as far as he can being war, or a sinherming hem in order to give it unto others, and of causing it to fair into the hands of the infidels, or or rendering the Wicked possessors thereof

THE THIRTEENTH ARCANUM

More intention was in no way to be so prolin in these books, but what we not paternal love do? and the importance of the matter pentitleth it.

Let each one who will carry out this giorious enterprise rest in pearle and it will be asset in these Books is comprised at that can be necessary for this use 5 or Fort have written 8 with much care attention and exactitude so sufficiently and phrase which doth not give then some matrices on or advice

The policy of an AMLL musting to aware need to any a street with a few to the extension of ended the control of the end o

the number of index and has one has index and has operation and has some one obtained by the state of has been decreased and he soon decreased has been decreased in the large of he original than the large of the original transfer of the large of the original transfer of the large of the original transfer of the large of the larg

the Lord and DAY D. it his own preservation.

For the fire point, the day being come when it is, herestary to perform the Charloos. Prayers and Convications of thy Cli ardian Angle, thou sha have a role (hind of the age) of several eight years at the most who shall have washed from read to not and thou shall have washed from read to not and thou shall place upon his prefixed a voil of white's like very line and

transparen which livers in the torehead even into the election for the yell it is necessary to write beforehand in gold with a bright a certain Sign made and marked in a certain manner and order, the which doth serve to one late and to give gial a unit the more as probleman leading in the face of the Angel.

He who operateth, shall do the same thing, but upon a ved of black silk, and shall put it on in the same manner as the Child. After this thou shall make the Child enter into the child have and how have received the set into the censer, then he shall know the retrief to a an interfer partie meth, the operation shall be the door and power treether the ground making. The into the supply a right Hills large, the result design to approximate an extreme the same transfer to see the hills large on the two following days.

It is requisite that he who shall operate shall take heed to in no wise egar the A - A law lights are long. In gloring, a few Orations, and as soon as the child shall have seen the Angel thou shaw at sign from to le their lid to make a construction and exercise and the accession to the carbons on the end to the carbon to the being it is noticed by a way the highest lines what sure up then therefore with a with this a see to be to the we convergency the wine throng me how a group which we got a tally have the hardworth to write meetings to have now test his jet exhaud and his shall more our, high to it is us to they the distills e by the war has when their has received their ship harman was him Acres has he required there is a land than that I are in the registered species the Affait and house they they have had by good have in no was unter therein the any the first day and they shall be at a fine one the Child away Ans in who has writing the ign at in she propose himself during the gest of the day or the more writer online is on by the adversable presently of the Hilly apard an Angel imporde is this natheron, yielding the fested and which any more far those if those toll west the eight which beshall show an intree Am, there hop Sight are the key of the whole haves you into he Glory of he Most Holy Name of Cod and of His Holy Angels

End of Book Hivel

BOOK No. 6

PSALM IF YOU ARE ABOUT TO BE ATTACKED

PSALM 18—If robbers are about to attack you, gray this Psalm quickly but ten entry with the prayer belonging to it, with confidence in the holiest name of Fe. all that is neightly at the intal and impassionate God the robbers where you suddenly without intimiting their gives upon you. The terres recessary to make the holy name of God are contained in the words higher verse 1, Shoat, verse 1, Family, verse 33, and Hant, verse 47.

The prayer is the following "Mighty all-merciful and companyunate field fahr may it be pleasing to the most holy will, to defend me against a walk it growsher and protect me against a comment apprisers and every questionstances, for thing is the power and thou cannot be pilear me for the axe of the most holy name field has Amen—Seight—

is there a sick person with you with which the soal boddy remedies have a red to a control and animal the limbs or the patient and puty a militable prayer in the name of Lel Jah, and he will soon recover

PSALM FOR A PROTRACTED AND DANGEROUS CONFINEMENT

mactusered wate open it the use I is verses at his Psatin and Ay it spool the abdoment of the participant a time it is remain onto the factor of the participant a time it is remain onto the factor is come time it is remain onto the factor of the participant of the method has entire itself to sever times in a consist of the appropriate are praved. The holy name of this Psalm consists of two letters from his most his name shows the which is cooking to be indicated the kinds over are of great power and which embrace the suice of en Septial) of enchange, and other deep invisteless.

the prayer is as follows—Ind of heaven and carth. May if pinase thee evacrousity to be with this participen. No daughter of Rowho is fluctual his between the and down home ignate her sufferings, and help her and he fruit of her high that she may soon be delivered. Keep her and her child in perfect health and gran her the for the sake of he holy name. He Amen is bright

On you desire you son to possess an open and broad heart so that he may become an act student and understand the lessions placed betwee him readily then speak this Psarm over a rup filled with wine and honey oronour elastic the holly name and an appropriate player over it and let the lad drink of it and your desires will be realized.

Finally it is claimed that this Psalm is effectual in driving away evil spirits. It is necessary however to pray this Psalm with the holy name and an appropriate prayer seven times over the person possessed of the evil spirit. The letters of the name He are contained to the words Hashamaijim, verse 2 and Begos verse 6.

PSALM TO BECOME FREE FROM DANGER AND SUFFERING

PSA M 20 Min in a vessel, time-oil, water and salt, pray over it seven times in the must noty name, who this Psa m and a sor able prayer in a low a rice and with reverence, then among with this oil your face, and hands and sprinkle it on your crothing, and you will remain free from as danger and suffering for that day.

Are you summoned to appear before the sudge in person, in a sodicial or all you should assolve means shows beforehand and by so doing you will surely be it third and separt without restraint. The mayer in the asticase is as for own Lord and sudge in all he will Those beforest he hearts of a limen in the power and moves, them as linking to the holy will grant his limay tind grait a and favor in the light of my udges and those placed above me in power and dispose their hearts to my best interests carantinhal may be givened with a reasonable and loss reasons relationary begins head by land that may freely go from here. Hear may be suit head to limit my desire on the sake of this great and additionable matter than about a limit desire of the sake of this great and additionable matter, they American.

The inters of the body name tehs are incremed in the words. Asnah verse 2, Sela, verse 4, and Korem, verse 30.

PSALM FOR DANGER AT SEA

PSA, Might a During ablantating statematives when there is uniger at hallet first research water salt and less in brokenial in over it down this treater and the budy name learn pair then pay the consecutively saive into the framing sea while latter ing the to low to prayer found of the world. They rules the printe of the foaming and manifest as a most the time big not so of the waves. May it heave here for the sake of the morthody name, what him as an the sitematic disk to deliver up meredulity from this datager. After the Seach

Ohr fetters of this how name are confained in the words rehovabliverse 2, Duma, verse 14, and Ki, verse 33

If you have a cut from to present to the king in to some other person in high puw in pronoun lethis Psa in over a rilitative of original and estimated and its same time think of the holy name if schack anoint your take and pray in both and in confidence a prayer so take to your circums access and convolution may comfort yourself with the assurance that you will be takenably received and receive grace.

PSAUM TO KEEP ALL MISFORTUNE AWAT

PSALM 22. If a traveler prays this Psaim wiven times daily with the appropriate divine name. Aha and a prayer arranged a conting in nurrounding circumstances, in rule trust in the mighty protection of our goalted and most mercific. Got norm stortune will happen to him. Should be travely by water neither pirates nor storms can happen him, and it he travely by and he will be safe from harm, by beasts and men.

THE TEN LOST BOOKS OF THE PROPHETS

The letters of this holy name are found in the words it is verse 2. Assab

PSAUM TO RECEIVE INSTRUCTION OR INFORMATION THROUGH A DREAM OR VISION

PNALAS 23 — Should you describe to receive requible instructions in regard to comething through a vision in maderiam, then purity you self by fasting and rathing pronounce the Psa miwith the holy name, an even times, and pray in the most of each repetation cord of the Would notive in a idling thy unubterable mighty power risk attributing one thou will still remain a fistening each of the place of the humbling real in and will be desired the amy prover a considerable and retained must be praints on and as the ideal of which a cornect knowledge is desired must be praints on and as the ideal of which a cornect knowledge is desired must be praints on and as the ideal of which a cornect knowledge is desired must be praints on and as the ideal of which a cornect knowledge is desired must be praints on and as the ideal of which a cornect knowledge is desired must be praints on an expectation for the sake of the adorable name. Jah Amen—Selak

The teners of the hose name about omain the words, who was a local according to the alphabetical order Aatch Bacher, as ording to which the letters He and Nun hecome transpound.

PSALM TO ESCAPE DANGER OF FLOODS

Philades 24 and 25. A though the contents of these two Psace of the minimal you are not to their discretions of they are respected able to interest at the top of the minimal of the two psace repeats these are as daily of the minimal of the two psace of the street of the minimal of the minim

The holy name is lated, and injurid in the words or he wenty to a military were 1, Lemann, wome 11, and Mr. verse 12

PSALM FOR SOMEONE WHO IS TO UNDERGO SEVERE IMPRISONMENT

PSA, M 76. When imminent dangers threaten whether by and if by wathrow some one should be called upon to undergo severe implisonment he also ut way this if plin with the industed holy name of Flohe unit with an appropriate mayor and then he may continently look. Award to an early elease from or such

You will find the letters of this holy name in the words. Aisher verse 10 is thmoal verse 7. Lo verse 4 after the order of At Busch, and Chartains, serse 9.

PSALM TO RECEIVE HOSPITALITY

PSALM 27—If you wish to be well and kindly received in a strange city, and device to be hospitably entertained, repeat this Psalm upon your journey again and again with reverence and in tuil confidence that God will dispose the hear's of men to receive and entertain you kindly.

Since the author has another a holy name nor prayer for the above. Psa militimay be presumed that the force and report non-or the Psaum is 1000 count for an purposes intended.

PSALM TO BECOME RECONCILED WITH YOUR ENEMY

PSALM 28 Do you wish your enemy to become reconciled to your Protounce this Psaim with the appropriate hery name A to and a solution praye, trulling in the power and leadiness of the firea. Ruler of hearts and so, your wish will be fully realized.

The two latters of this body name are contained in the words Ledwid verse 1, 4 td A Japiam, according to the order of At Beach

PSALM TO CAST OUT AN EVEL SPIRIT

PSA M 29 — This Psaim is highly recommended for casting out an evol of the mainter of proceeding it as follows. Take seven spinitest of the oster and seven regives of a date palm that never bore fright place them in a pot littled withward a service in the bull never show a data reprise to the service. In a Psaint with the most holy name of that ten time, with go of its coronic and then in full trust in the power of God, set the pot upon the earth is the openior and retirement there unto the following exerting. Afterwards prior in whose of it arithe door or the possessed and the Roach Roach thus the evolution of the possessed and the Roach Roach thus.

The two letters of this holy name are contained in the world Jehovah serve. I am according to the aphabetical order, and Alack pechal and I observed 2.

REMARKS BY THE TRANSLATOR

With this Psa m also there is no prescribed prayer given

PSALM TO BE SAFE FROM ALL EVIL OCCURRENCES

PSALM 30 Whoever prays this Pka middle is half the rate intensiting occurrences. The body name is Fell and may be too no in the words. A commodital verse 2: and Lemaan, worse 12.

BY THE TRANSLATOR

This Psaim and the following are also without a prescribed prayer

PSALM TO ESCAPE VEXATION

PSALM 31 Would you excape standers and are you desirous that evid tongues may do you no harm or cause you sexation repeat this Psalm in a low voice with commendable devotion, over a small quantity of pure or and anomy your face and hands with it in the name of Jah.

THE TEN LOST BOOKS OF THE PROPHETS

The letters constituting this holy name are found in the words. Parteni verse 2, and Hammiesa, film, verse 22.

REMARY. The translator regards it necessary to remark note for all, that prayers especially mapped to these as well as many of the intowing Psalms are wanting, and that the author undisubledity thought that the prayers a ready given would enable each one. The employee a suitable prayer. This presumption is the mine probable sincular. Indicather on in the work that the author exhorts all it engage in prayer to God without the bring any two sources. These are wanting in was so ordered by the ancient Kabalists, and in this account it should be particularly noted at all times.

PSALM TO RECEIVE GRACE, LOVE AND MERCY

PFA M 37 Whose or prayethis Psa missons incretes grace love and netry with this Plaim will be found neither holy name not prayer

PSALM TO KEEP CHILDREN ALIVE

PSAJAS 13. Have southern introduce in respect to the inside death of your hidden a fact his proposition has been been been been an introduction with horse or one and anoise your wife horses higher about to you thereafter will five

As the title of a general familie, he shabitan sort the quite of district should pray his Psa e with united hearts and powers and they will surely be

The retent of the holy name you will find in Lajehovah, verse 2, Hode, verse 3, Azath, verse 9, and Hejozer, verse 14.

PSALM TO HAVE HIGH PEOPLE RECEIVE YOU FAVORABLY

PSALM 14 Have you resolved to visit a brible or another person high in authority pronounce this "Salm and the first name Pere that is Wonderfu bust y before appearing in their presence and you will be received please. If and find layor

The letters of this holy name are found in the words, Paude verse 23. Lifux, verse 1, and Kars. Yersa 7.

Even so this Psalm is highly recommended to each traveler for if he prays if diligently he will surely finish his rounney in safety

PSALM FOR A LAWSUIT

PSALM 35 Have you a lawsuit pending in which you are opposed by unreplicous revengeful and quarrelsome people, then pray this Psa m with its holy name, at, early in the morning for three successive days, and you will surely win your case.

The letters composing this holy name are contained in the words tochmi, verse 1, and in Whainna verse 2.

PSALM AGAINST ALL LIBEL

PSAcM 16 Against a levil and antiferous libels pray this Psalm, and they will cause you be injury.

The holy name of this Psako is found in the words. Aryen, verse 6, Mischpaint halveise 7. Tehom, verse 7.

PSAUM FOR ANYONE WHO HAS DRUNK TOO MUCH

PS 4LM 37 If any one has incident so much wine as to use his reason and in consequence fears are entire a new or his action, then quick is pour water into a or her increase ethis Psaim over translability to head a chair with the consecrated water and give him also to drink of it.

PRALM IT THE LAW IS TAKING MEASURES TO PUNISH YOU

NA Middle 19. I you have been remuch transferred that the single and the cities to be made here been removed go as you, and one at highest certain plants to you done carry or the break it cay one go no into the inshift Play these Playons and they have been times with great devotion, and fay the potter day.

he hosy name in the fire taken with a and of the second He Taken from the words his chair yetse 14, and Amarti, werse 2

PSALM TO FREE YOURSELF FROM EVIL SPIRITS

PSALM 40. The point patichala iteris is not this Psago in that by its use we can tree ourselves from exiting it to if we pray it daily.

The body name is lot upons shound in the words Schauarti vesse 2 and Chus haliverse 14

PSALM IF ENEMIES HAVE MADE YOU LOSE MONEY AND CAUSED YOU TO BE MISTRUSTED

PSALMS 47 and 43. It your enemies have dissponded you or credit and caused you to be mistraised and hereby reduce your earnings or perhaps deprive you of your lifting and installed another in your navely in charit pray these breezimes a day for three successive days together with a prayer that is appropriate to you in lims an expand by doing this you will be even incredible things. Your enemies will be pull to shame and you will be un scathed.

The 42nd Psaim possesses this perman characteristic. If you wish to be sure in regard to a certain upush and desire to obtain information through a dream you must ast one day and shortly before regime to rest you must pray his Psaim and the holy name Zawa, which means cord of Hosses

THE TEN LOST BOOKS OF THE PROPHETS

belonging to the Psaim seven times making known you desires each turie in an appropriate prover in which your wisters should be plainly named

PSAUM TO RECOME SAFE FROM ENEMIES

PSINIAL IT you wish to be safe from your encount the request praying of this Psaim will it is said answer your expectations.

PSALM FOR MAKING PEACE BETWEEN MAN AND WIFE

making pear in the ween man and wide and especially to the convives he saying pear in the ween man and wide and especially to the convives he saying a nation of Whoever has a sudding with eith migror at the the confidence with a mover pure cover of and anoing his body with it when his with in the rotton with the mole covable and sending Burn a membra introduction red the entirety of his wife and desires a proper return of conjugations and pears, let him pray the 46th Pearm over only a cut and anoing his wife topology as with at and it is soon mainled love will again. If the

The hors name is Adequal into name is in the sed of the life is at let of the two trans they have so it, and Adopter that the life up?

The terrors are in the words problem verte a Mood verse a lehovidverse & and Seia verse \$2.

PSALM TO MAKE YOURSELF BELOVED BY YOUR FELLOW-MEN

exactly at a Dr. you wish to be believed responsed and we receive by a cur fellow-men, pray this Psalm seven limes daily

PSALM TO STRIKE TERROR IN YOUR ENEMIES

PNA_M46 If you have many enemies without cause, who hall you is, or our energy that his Psauri of an and wat in think of the in viname such which means there is a and That parent in viou enemies with be said with feat terror, and annealy, and in the follow they will no more insert in to insure you

the letters of the holy name ere to be punk of the words Alinasa ami

PSACM TO OVERCOME FEVER IN A MEMBER OF YOUR FAMILY

perhaps on a abis review then take a new pen and ink prepared to this pur pose and write he 49th Pka m and the risk six verses of the 50th Pkaim, together with the a proper are how hame Schard which signifies A might visit in belongs to bese Psaims together pure purchament prepared for this particular close and bang it around the parieous neck with a silken in right.

he letters composing the divine name, schodder can be mund in the words of the 19th Psalm Schimma verse. Adam verse is and Wikas verse B.

REMARKS BY THE TRANSCATOR

Should some one choose to write and wear talisman such as is described on page 23 we would kindly advise him to provide parchment inkland pen from a lewish writer of the sen formandments.

I is asserted that whoseever wears the 50th Praim written as above described upon his person will be sate from all danger and excape from all the machinations of robbers.

The holy name is the which sign less Living, and the letters are taken input he words bewach verse 5 and Anoch verse 7

PSALM TO RECEIVE GOOD AFTER COMMITTING A HEAVY SIN

PSALM 51 — siany one troubled with an any our and restress reasoning on a count of the commission of a breaky in their extra mercane cities trained with the world fram connected with the tround three times a day namely early a number of the some size. Set a prayer suitable textre is a sum in which the excidend must be mentioned in deep human is another with the size of a mentional training and the size of a mention house the the interest and in a few days that he heavy burden has been removed.

Thrustiers of the ware from through the transportion of the Bland Africa. The words P4 im vers 20 and other verse a new taken according to the order of the alphabet A. Bart. In which the B. a taken for At.

PSALM TO FREE YOURSELF FROM SLANDER

PSA_kM S₂ · He who is so unfortunate as to be disturbed through frequent handers is to offer this Psa midally in the more ngliand no special grayer or body name is needed to obtain the benefit or the Espain.

End of Book See

THE TEN LOST BOOKS OF THE PROPHETS

BOOK NO 7

PSALMS TO REVENCE YOURSELF AGAINST OPEN AND SECRET

Part of Stage St. These three Trains are one amention be even the him who are in other must be described and even or are the distress only at the him per indeed at the model of the model

how a new an a we been at the mission is to he he will be the same the mission in the he will be the the transfer and the mission the mission and the mission

Should be desire to relate his enemies over for and his shall epocar his shall need to be same was which a man in his tre has after a the name with again and out in the words we have versually and transmissed out to I

PSALM TO FREE YOURSELF FROM THE INFLUENCE OF PASSION

Frains the Tim Ps. or an immer and to him while deviates or fleeting has seen them while a practical to the his second community of all of exert of a while leagues the colours of the beside a community.

PSALMS TO MAKE YOURSELF FORTE NATE IN ANY OF YOUR UNDERTAKINGS

PSALM 57 — Whosever without to be fortunate in all his undertakings should bray this Poster do after the morning stayer is the church and will the body name that a grativing living which name he should about instantly in mind.

he two letters in this name are roma ned in the while. Chor ien live se and in Elohim liverse 6

PSAEM TO PROTECT FROM MARM WHEN A VICTOUS DOG ATTACKS

PSALM 58 I you should be attacked by a victous dog pray the Psaim quitals and the dog will not harm you

PSALM TO MAKE YOURSELF SAFE FROM BEING POSSESSED WITH

PSA_MAS) While to the end the ment of the interest of the ment on which has not one content them pray this Psalm from the second while to the end of the major has no seccession, at early noon and in the eye of a gard free following the national arther than are not one and another eye and the first one of the period of the

at views as follows truck, my father and the father of mule mughty of view and the second of the sec

The vertex of the holy name of Palticel may be found in the words in the vertex of the second second to the words are the second second to the vertex 14.

PSALM TO MAKE SOLDIERS SAFE FROM INJURY

A RAME TYPE IN THE PROPERTY OF THE PROPERTY OF

The two letters of the holy name Jah, are contained in the word Zereno verse 14 as the last word of this Psalm, and in Exlammed, werse 1

PSALM TO MAKE TOUR HOME LUCKS

PSALM 6) When you are obtain to take possession of a new dwelling, remay be a sure to be one to a wind a sure of a bename of Schadder and you will experience blessing and good fortune.

The letters composing this name are taken from the words. Schittma verse 2 Ken verse 9 and outsithe say word of this Peaton II should, howevers a war asked this is a likely and a set of a set

***SALM TO RECEIVE HOLY BLESSINGS**

PSA Mine. Speak as it amine increpents when each and in media else after the evening prayer and on Monday after the evening prayer and a month of the evening processor of the evening of the evening prayer is neglected in the evening prayer in the evening prayer is neglected in the evening prayer in the evening prayer is neglected in the evening prayer in the evening prayer is neglected.

rever them, and blot them out as thou didst the sets and transgressions of him who a receil this Psaim in thy presence will thou do this for the sake of the adorable name of Ittami. Amen — Selah

The letters of this name may be found in the words. Achi, verse 2, Jeschuate verse 2, Emot, verse 3, Letohim, verse 6, and Leisch, verse 13

PSALM TO OVERCOME TROUBLE AND LOSS FROM BUSINESS PARTNERS

PSA, M 63 — If you have reason to believe that your business partners are about to take unlaw advantage of you and that you will soften oss drough them and if you desire, on this account, to withdraw from the firm, repeat the Postm and with 1 think of the holy name—ach, and you will not only be able to withdraw without love, buy you will obtain to their good fortune and blessings.

The terrers of this hoty name are contained in the words, asymach, verse 11, and Jechada, verse 1

PSALM FOR THOSE TRAVEILING AT SEA TO MAKE THEMSELVES SAFE AND FREE FROM ACCIDENT

PSALM 64—to reference to that Psaim it it only necessary to say, that seals, his who daily pray i with deviation will complete their voyage without accident and reach their praise of destination in good beal. In As for the resident horse name nor especial prayer have been considered necessary.

PSALM TO BECOME FORTUNATE IN ALL GINDERTAKINGS

esk, A4 65 — Whospever offers this Psaim with its appropriate name with persistently with be fortunate in all the undertailings and everything but he attempts will result to his bust advantage. It is particularly recommended to one who has a pet sign to prefer for it is asserted that he will include y obtain his desires.

The two letters of this holy name are taken from the words Joschini, werse 14, and Dumijah, wirst 2

PSALM WHEN POSSESSED BY AN EVIL SPIRIT

PSALM 66 — If a man is possessed of a Ruack Roah (evil spirit), write this Psaim on parchiment and hang it upon him then a retch your hands over him and say. Save me, O God, for the waters are come into my soul.

PSALM FOR SEVERE IMPRISONMENT AND FEVER CAUSED BY EVIL.

PSALM 67 and 68 Both these Psalms contain the divine name of Jah. The letters composing it are found in the first Psalms and are selected from the words, echonomy werse 2, and from the last word of the verse, Seia in the

second on the wher hand from ak in verse, and rom Anto verse is The 1st should be payable in a protraction, use. Tever or in severe imprisonmen. The second on the contrary should be prayed over a verse, itsed is the water upon which the sun never shone, in a low voice, and in the name of the panent and then work his body with the water, and the existing will depart from him.

PSALM TO FREE YOURSELF FROM THE SLAVERY OF SENSUOUSNESS AND TO CONQUER ENEMIES

PSALM 69 and 70. The first of these Psalms should be uttered daily over water by the libertine and sensualist who as so that median his explicitly to become a slave to them, and who however much be may desire to estuate these habits, is unable, or do so. After having prayed this Psalm over the water he should drink or it.

The second should be prayed by him who desires to conquer his one

Neither of these two Psalms have prescribed holy name or prayer.

PSALM TO RECEIVE POWER OF LIBERATING ONE FROM PRISON

PSALM 71 - W. In this Praim there is likewise the their heavisable not praise; built is said to have the power to litherate any only from process with wait for a time pray it reverentially seven, inter-a 4/8y.

PSALM TO MAKE YOURSELF FOREVER SAFE FROM POVERTY

PSALM 7. Write the Psalm with the name Ahail in the usual manner imporpure parchiment, and support it around your trick, and you will become a universal favorite and inditional grace from a limited you may then five unconcerned, for you can never come to poverty.

The let was of the holy name are raken from the words. Finbuts, verse 1 and leasthrubo, verse 17.

PSALM 73 to 83. Since these eleven Psalms have neither both names nor part. Including prayers, shall in interior economize on spalle record the permian virtues askribed to each one for the good of manham.

The 73rd Psaim should be repeated reverently seven times do by by those who are competies to support in a hearthen intotal rous or of description and by doing so, no one need feet a raid that he was be induced to deny his taid.

The frequent and earnest prayer of the 74th Phalon is said to defeat the persecution embit cred by enemies and will trustrate the oppressions of the self-mighty wealth-seeking hard-hearted people, and will at the same time bring them to a terrible end

The devout prayer of the 74th Psaim will effect the torgiveness of sais

THE TEN LOST BOOKS OF THE PROPHETS

The 76th Psalm is said to be the quickest and most effective defence against danger from the and water

Whosoever grays he T7th Psolm darky will not be overtaken by wan or danger.

Whoseness prays the fifth Paalm cornestly and often, will be beloved and respected by kings and princes and million town from here.

The frequent proyer of the 79th Psatm, it is said, it fatal to enemies and oppositions.

The ionstant and industrious prayer of his 80th and 81s. Psaints it said to be a happy means of saving nen-comialing multiplied and saves them and from other errors.

The praver of the 82nd Psalm will assis an envolve to transal this business towers the fact would or this Psalm, and the ammed lyers of

You should write he dute Plains properly upon our parchiment and expend it around your on it and by so doing you will abide so to it was swinding delete and capt vity. If you should however the overcome your appoint not have your for even in capt vity no have can be all you.

PA 54.54. When a man chrough a severe and mut a ted lines him at tended a reports se disguishing and all idea he should promounce his Plane with the press about the vinence about a vinence id 51 who between ather over a pain of water apon which the sen never shorte and here pour the world a lover himself the bad sine live lights him.

The letters of the bors name At late found in the words. Zeborth lverse 2 and in Bach liverse 6

(SA M RS) We you wish his copy frames friend but who him lives a sile in with you should again be recorded. You if you if you will conceve no should not be make if up with you then go little it an open held. We would be stewards he sould and pronounce his Psalm with in the send holy name \int an increasing on surject on, and he will a ground and eleme you in girls triendship.

the AdRio 1088. These three his my again are relieve thour allowy name, and there is nothing further said about them, than that a person should a custom himself to pray them often because by so doing much good can be uone and not bey? Product the trequent praying of the ASt h Productspenia by is said to promote the welfare of the community, and the congregation

P' N.M 89 Should one of your own family or dear mends was a away so at view in consequence of a severe illness so that they are a ready near mease and useless speak this Psalm over place oil and pour the or over the most that has been shorn from a wether or a ram, and with it anoint the body and limbs of the patient, and he will speed by recover.

* your friend is under arrest, and you desire his "beration go into an oen held raise your eyes toward heaven and repna. his Psalm with a

prayer suited to the circumstances, which should be uttered in full confidence in God

PSALM 90 Should you are identally emigured to an in the forest or should you be deceived theated or plagued to an existence ghost thee grass in you mind the name of God Nuhadde and repeat this Psalm and they will withdraw themse yes. But you will be still more secure when such a danger should arise if you pray the following 91st Psalm in connection with the 90th, all one and the same time.

PSALM 91. The holy name of this Psalm is L. which means Strong God Alter speaking this Psalm and the precessing one over a person turniented by an evid spirit, or one afflicted by an inculative disease, in the name of Ee Schadder, then pray humbis. Let the thy body girature on my flood to take from N. somet R. the evid spirit by while he is tormented for the nake of the great mighty and holy name E. Schadder, White thou presently send him health and let him be perfect in the order to the prayer as thou only educate of the servant Moses when he proved this Psalm. Let his prayer penetrate these as once the holy incerse arose to thee on high. Ames. So also

The two retters of the name. Fell are contained in the worlds resolved years 16, and Orech, verse 16.

Again write this Praint in connection with the last verte of the previous Pagin upon lean parchainst and continue it behind the door of your house and you will be secure from all evil accidents.

Kaba are appriled to the Psa m when taken in uncertain with the above veine, he most winderfully to the when it is used in a cordance with the nature of as song circumstances, and when it is combined with other solid its passages hely number of angle a characters and prayers it in said for example.

Prayer through which all distress danger and softer og mas to formed aside. If any one should be in panger of his life or become distressed bewhat may such as being a tacked by an initial abilled source personence for priwater overwhelmed by enemies or murderers in battles signed in better close imprisonment, etc. let him confess his sins firs, of accand then speak the Vih Nasmplayer the name by which the flist Psa m with the aforcism verse is usually known, ninety-nine times according to the number of the two holiest names of God, who valid Adones 1 sight me when he comes to the purteenth verse. 'Because he high set his love upon me letche shall ken n mind the holy name, and then pray devinut year hitime. Thou are the mosholy king over all that is revealed and hidden may led above an that is high sanctify and glorify the adorable name in this the world, so that all the na tions of the earth may know that their is the gion, and the power, and that thou hast secured me from a illustress, but especially out of painful emer gency (here the object of the mayer most be distinctly scaled), which has overtaken N son of R And herewith promise and yow that we now and ever after this, as inny as shall be upon the earth and until income to the dust from which was taken. Here the vow must be verbally stated.

THE TEN LOST BOOKS OF THE PROPHETS

Tax regions well to perform organization he arrolle of a creator The vow max consistent fasting giving a moral organization or reading of several chapters to her off in almost interacting of define making her collected above making her collected above making her collected above making her collected above making the arrolled above making a almost the arrolled above making the arrolled above metal and a second above making a second her collected and the arrolled above metal organization and a second and a second

And now whoever well not us as observe the foregoing instruction hier discussion is a construction hier discussion of God, he may rest a sured of the assistance which he desires

Kabalists, and especially the celebrated Rabbi steer Lorio have as used as the intermediate or general energies without it is a second or expected the police candles to a when the companion of fortwork holy and sectant words and names of this Plaim with which we should especially busides the body or a sin their order. The following are the names

mark	firm	Lit
44	cets	foak
A - 17	Vea	Ben
1.90	Beta	duts
No or	44	Wright
ba	All	., 14
S or	NA:E	Uma.
send .	Veta	Rus
a k	Peys is	Kark
akad	16a	Afgham
b p	Ktaz	Rnasch.
	Mehoh	Ana

After this should be spoken verses 21.28 chapter xil, of Ecodus, and with from keeping in mind the names contained in the 23rd and 26th verses, in the following order.

Awal, Jahes Ito, Iu., Husch, Aha. mo, Vil.

As also Volsu Uha Bam, Biti Zel, Holo, Vesop, and finally the holy name. Nischassies

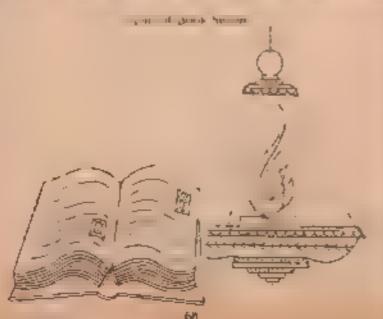
And now he who observes all these things to the very letter and who ankeep in his memory all the letters, points or vowels, he shall be safe from a panger. half will all roung as steel so that no firearms can halm him. The retainty of this it shown by the Kabalists, because the letter Seried is not to be ound in the entire Psa million and ance the word Series or Kill Series membraces within its enearing all deadly weapons, this conclusion is entirely correct.

REMARKS BY THE TRANSLATOR

The extraorum of powers ascribed to the 41. Psaumman a beight and proper enough, but is in the regretion has the reader amoustand in mise for its benefit is expected in the ast expertenent, because a lither included holy names consist in the first tenter of a lithe words in the ithis Psalm and the wise of the and and 18th verses of broaders chapter in a parenage with his parent because to properly the their anist be transposed from the short of the name properly the their anist be transposed from the stand office industry. And how who may have the outside a stranger of the end of the short of the

the high He who desires a region to be an out to a ke with his effects a name a test qualit some was the fact of the and high matter a fact of the some and the s

PSA 64.9. If necessarishing per a recorded of this Paglin of their than that it is highly be introduced to any one who is a low to be or another temporal of the Paglin of



BOOK No. 8

PSALM 94 If you have a hard unyielding and interchemy who oppresses you one warm auses you great anciety repair to an open field on Monday take some ocense or your minute turn with your accinivance he hast and thus and epea tirk in 44th Psa mand then the 92nd seven mes keeping or mind at he same time be hold name feel Kanno Tall which signifies great strong mand and good Clod and pray each time all the anding or these sales. May please There great liting 21 alous and good Clod to number the sense by Nilson or Rillias should once did the enemie of in greated for the sense who rests in peace and who completes his strains of thy gift it along cet my player alive in her as did the switch in 11 of the onse from the all of the enemie and terms and the law wonderful powe. An enemie all of the enemie and terms and the law wonderful powe. An enemies

which signed strong to and the letters are some in the words fire verse's and each or set?

The plays be even should only his Phale too his entiry and intellering the files.

service and of The houndary of these ever Papers and and the income that is a country of the words as higher one and and a service of the analysis are and according to the service of the

SA \$1.98 In this name of the Part is a solidal and should up the sounded to escablish peace and unity between families. The errors of the words is also veries? about its list word.

ess. M 99 — With this Psalm there is no holy name recorded, and a who with the come really prous are advised to pray it often with proper devoted.

P\$A_s41(0) The holy name Jah so alter mentioned a ready is a so appropriate to this Psaim, and whoever prays it several days successively seven since a management as his enemies. The seners of this holy name ale elected as verse 3, and in Aetodah, verse 4.

"SALM 101 - Whoever bears this Psalm in addition to the 68th upon his oerson written upon pall ower 11 terms of from the persecution of extract 5 and vindertive persons."

Puxi M5 197 and 10 (both hese Psaims are said to be very good for barren women by the use of which they may not elvely all eland favor from Grid. The any name of the one's called lab land's taken from Annen, verse 3, and the name of the other is Ahai and is laken from the word Adonal verse 10 and from Seral verse 20.

PSALM 104 he frequent and earnest prayer of the Psalm is all to be attended with such great power that through the Mariak may he destroyed

REMARKS OF THE TRANSLATOR

he work Masick is less all milities à taiple foil visomes any horistoil something that will cause the master is specified by opening an more entering however the ewalth and in the erm is less that it is another is continued to the property of a second and the property to continue sufficient by the experience of a second and the property to continue sufficient and the property to continue sufficient and the property of the continue sufficient and the cont

PSALMS 105 at 16.7. To these hipe Praymother hold name of abidity should and a cording the ring to writing to the the the will be cheered as there days tever until a lythe promise the Parameter as the control of the

the errors of the budy names or laken from Leiste to a " and buds, since and to be from on bigo in a safe richer of late years of by the bisk had and only or nebulations about the second only or nebulations about the second only or nebulations.

PSALM 106. We to this Platm with its proper hely name. Vi love letters from the most heavy come of execution of a his abbanch of a large specific at the near of a large specific at the near of a large specific at the period of a large specific at the besselve of the specific at the next of the large specific at the besselve of the specific at the large specific at the besselve of the specific at the large specific at

The two notions it be body name while they have proved in it is and

PSA NATION PRODUCED A TIME SOFT WHEN IN A SECRET PRODUCED TO A SECRETARIA PARTICIPATORIA PARTICIPATORI

The letters of the name is a selected in the world. The air years 1 and h.K. antenics verse 5

PSALM 110 and 111 — The first of these Psalms is marked with the holy name abland by instruguent as in the form of a player and air in low continue as elemies and opposers to low them and beginning quarter and even me

without the necessary of keeping indicates in mindiany by our hour name

PSAI M112 and 113. By a styring the instruction in Psairins a man will in the end of the property and power from time to time and the time to the end of t

PSA M 114. The Hols name of this from the six of two letters taken together from the sames Adona Cord, and shovah namely Aha which

THE TEN LOST BOOKS OF THE PROPHETS

The second of this Psaim in the words I input inverse I and Jehr da verse 2 in you don't Success in you. That's or business will be his Psaim with its applying a holy name upon recomparchment and carry about you per son constantly in a small bag prepared especially (or this purpose

P 4 65 115 Or out are determined in objective with pariders herefully and a other at miligion pray this Paulin devously betweenand

Practable Whoever plays his Psalmida wwith deviation rusting also not whater safe commission death senter will be in averaged by a sudden death.

PSALM 137 — Did you make a yow to obtain a certain commandmen in the first of many entire them in grant on a series of them in grant on the first of them in grant on the first of the first on the first on the first of the first on the first of the first on the first of the first on the first on the first of the first on the first of the first on the first of the first on the first one first on the first one fir

FIACKS TOR I If you gray this Psalm often and devoutly, you will be able to in this will be been a surface before as the greek and he exists who labour leading are as a

Psack \$19 In a wide plan by a good probe some and in a good of the some the earlier and a good of and about tegend a sould be applied to see a respect to the sould be a sould be applied to see a register to see a sould be a good of the sould be a sould be a register to see a register to see a sould be a sould be a sould be a register to see a register to see a sould be a register to see a sould be a register to see a register to see a sould be a register to see a register to

As PRE the physics of a second or who have begin with Alephhory of the promount of the aman whose imballing and it for any time to be a second or an above to a like with the promote the base of the second of the second or an above to a second of the second or an above to an above t

BETH I was dishat hopingh his in and do so in from him to be the informath sense it arrange to the arrangement among an open heart description season and an e- proded in e- con in this is the bin and an his must two is as follows. Remove from a hard-builed egg the shell defely and cleanly eithigh highers that would you wind and wine upon the traver upto a person than book work section in the personal participation of the personal How and a in the holy name of the angular or up is Schepymer and Stople. The translation of help three angernames if a minimum essays of a way because her must not be or more in the or since the below interest for resider to know the meaning of them, it will not be superfugue to give here here there is great a great a finner of overshadow a might of field namety with the spirit of wisdom and knowledge. Schrewnie orn me scain mighty to(at that is change me convert me in o a hette man or worran as David once said: "Create in me of God (namely lei me attend gwin the de sees of this raws as it is heart, and its erved them from the mout? or you himsel. Finally he to lowing must also be written upon the neg spec and enlarge my heart and underwanding, but may hear and comprehend everything that lead one that may never target a AR this must be done on a Thursday evening a to tasting the entire day and then the ego must be inverted whose into the most if and when it a eaten the sour first verses of this division must be repeated lines in each of cession.

CIME. The division of he third lette ive set if to 14 should be properly three times in so cession in the wife the concept of the immigration end and over the end of a related evelor with the point many many many and the eye restor of

DATETH By the partiest process of the distance version 25 to 1, a make a migray of the errors and or the solution of the errors above and or these ones process or a magaged in a away or severe by a hange for parameter statement or a make to make an advantageous reflection on make total attorn he should repeat these eight ones in a case or in a make total attorn he should repeat these eight of the advice and assistance of many persons in order to as the plantant advantage or expenses that does not be above.

He — The division of the ferter He verses 33 to 40 is said to make people set and the larger and along lists A limite being who has to live a successformed to commit ain and vice, that he cannot retrain from them has before night at a larger than brown premiares from a like larger kind in a larger than their stock in a larger term if a noting backgreet and in his purpose and hang there is a his or his or his or his propose and hang there is a his or his or his or his propose and hang there is a his or his or his propose and hang there is a his or his or his or his propose and hang the propose and he will be will set it in make a value of his howest.

VAL —Speak there eight verses, 43 to 48, properly overwater and give if to your servent in a person of to the distribution and power case. It mile to be expected with a long server value of longs.

ZAN To be sever to be suite views 49 to 95 two distribution of a compact to the attention of example interests then distribution of example interests in the severe at image the side write this division with he help in Raylin with a great making the code protectly into a single control parelyment and bend to spon the patient where the spleen is shoulded.

If you have been ad into an injectal by hat promise to implify through the misrement a link in a number on repeat high upon eighteen times also you would means to withdraw from the indentisance within injury to yourself.

CHETH Speak his wis in all this letter verses of to 64 seven timeover wine and give a kit person who has severe trains in the outper part. his body so drink of it and he will soon fine relief.

TETH The division of the interface to the cones 65 to 72 is an easy out to and used remedy to late the severant last of kidney or over large and to the high pronounce these eight verses properly specially and reverently over the sick person and he will convalence.

1000 Would you find grace and layor with God land man, pray at the 1000 oil each morning player the division of this letter verses 70 and 80 housing for yield the melicy and grace of Tool and your prayer will be heald.

t APH In the of yours have dangerous sore or a burning swelling on the right's door in now provided by well-early hind use or verses 81 to 88.

The right is allowed onjuring the line are an involved by the everological and a right source with the rest of the order of the source with the rest of the order of the source with the rest of the order of the or

na awar pray on he pre-margins run after the evening prayer the and the restained verse. But the minutes would are avoid by the pre-margined on each other run.

MEM — For pain in the limbs and especially for pare yes in the right to be hand a man should pray this division, verses 97 to 104, seven times for him specialists days in a low conjuring voice over the affected arm, and the pape will cease and the arm will be heared.

Night — Have you a mind to travel, pray this division, verses 105 to 112 which begins with the words. Turthy word it a famp to my feet, it few days revious to starting upon your journey each lime after the morning and the little and the little morning and the little and will be a l

which is the letter barrier 113 to 120, and you will not go away at each

At a to be in was and manner that he otage in the first out to be set when he are taken to be given as we for moving the other enters at the set & no man in the set arm and it is

are plant to be asend in the week 120 m 36 with the mines and the me egging in a feet 120 m the plant of the mines and the me egging in a feet 120 m the plant of the mines and the mines are the second in a feet 120 m.

1SADDI — Since it frequently happens that parsons in an official station are much the more senialisms and it her much as the organic
has and on the lot of a real their benefit for length and desirtion and adviser and at the organic their benefit of a real three times devoted the line giving this idension as the same time ask
the being of the judge or all diges to enrighten their minds

is 1914. The mysterious operation of this division verses 145 of 152 has es to the core of a dangerous and proof a injury at the left leg. These light verses should be pronount of in a low and completing your over a grant ty of rose or and the injury anomaly with the o

RESH. Are vito burdened with a painful constantly tunning boil in the right oal pronounce the eight venes of the division of the lefter Resh venes 152 tott in a low and conjuring voice over prior-water or like and

let line drop run into the ear when you will experience immediate renel

SCHIN Against severe and burning headache meak the discission of this letter verses 161 to 168. It allows the unit was either times over pure olive oil, and anomal the place where the pain is the most severe.

TAL The astick condition Psalm verse 64 to should be account the same manifer as heavisished of he letter Right has a should be potentially open opinion-water and by in side a boil or the in-lear may be using 80.

Find y it is starry at the unit of this this me that whospeye after the with a tearing bain in with arms in he side, and in the right one one he same time show to repeat he who a same notice from nearth. They got verses if the let Hi Alieph of a unit both. Those the error to the devision of the letter's of the 4 The engineers of the nite Reals. The the another energy Date his the area has a hear got a ment he effect in Those is he aree in Their in trine in the si be eight verses of the from Pa. . The issue to the evident division of these for proght extres it he ever with a his some he se to far ech & Thomas a men's city of my and true splin value of the property of the design the property with a ship proceedings of employees or in their war has been to the form to may make our it wast or specimen to be an age that is be with country to proceed in a control of a polytopy of a polytopy with my see the many of A arm but Furth government got a sed Mothusaich, amech, Ntah, Shem

hert an attre commission of the most of the transfer persons here the steel door a minimum to be a sent to the for any terms of the transfer o

PSA_NA M I you bust anneal better in the repeats with a mitter we hand, and you will receive grace and favor

the traveler should find himself in a forest interted with many possurable snakes or upport an little proportion at many in the house and and thus his exposed to danger to him play his is as some as the little sight of the little seven time, and he will be able to so when his mest seven time, and he will be able to so when he had a himself without any harm.

toga M 121 Are you write ed o travel one by night pray his Pixter reveren by seven times and a will let at your process.

PSALM122 - If you about to address a pto make in section repeat the Peatro there were sizes beforehow you will be and south and south and south obtain a biessing

PSA_M 123. If your servant or pourse, than has run away from you, write this Psa in logarithm with his mains to a logarithm or no place when he will return to you.

4 If you are about our cross a sworten a read, or uncertake a

some at the source of the globe, and by so doing, not one of the enemies will be able to being any harm against you

Short 126 Are you so unfortunate that your children are taken away from the in a large and her you all not able to a search or home him when the again becomes pregnant, write this Psalm upon four amules made at of clean pareliment and add to the last line of each amules the names of he following angels. Singly Simples and Semangial, and oftenward hide the mainers in the four walls of your boose, when your child will we

PS-52 to 127 Write this Praim upon pure parehment, place the amuret in a war bag, and hang it about the neck of a new-born son immediately after about on avid will ever betall from attenuant.

PALM 128 Write this Platm upon clean parchment, and hang it upon a ingrant woman, when she and the fruit of has body will always be secured the unfactor accidents, and she will have a fortunate confinement.

ALM 129 — Whoever accordance himself to repeat the Pealin daily after

will be able to carry out many many remunerative and good works

At 64.130 — If you are horse, in a benegad city to and from which no one med to venture on a journey, then just as you are about to reave the more than the fraint or a low and abjuring voice coward the four quarters of earth, and then you will be able to past all the sentries without being seen harmed. A heavy steep will overcome them, so that they will not be connected your preserve.

1.11 — He who is to strongly possessed of the eval shift of pride that r regards all other people with scorn, but who, upon sober reflection, deto occupy a middle path if his implerable pride would only permit him advised to gray this Psalm reverently three times a day latter the marning are evening grayer. His pride will receive a certain check.

A 54-132 - If you have sworn to perform anything punctually and exthitianding your path you neglect to perform your obligation, and in manner have perjured himself you should in order to avoid a future or of a similar kind, grey this Psalm daily with profound reverence.

1133 Whoever prays this Psalm daily, will not only retain the love Irlendship of his triends but he will also gain many more friends

FINAL W 134 This very short Psalm, consisting of only three verses, should

be repeated by every learned man, and especially by every student before entering college.

PSALM 135 — Whoever is desirous of repenting sincerely from sin and or onsecrating his less the nervice of find should pray this Psalmida by after the morning and evening provers and then his heart and spirit will be daily renewed and televice occurrence more closely unlike with God with day to day.

PSALAN 16. Whospever desires un account on with a mand transactions of maintenance on once such or his related, show indicray the Psalm reflected have and tren make his content to with an humble and broken heart and with great reverence.

A room. The praying of this Phane is allow to seek a room to be a title most invested thate, envy and makes

PSALA IN Praying this Pro 1 5 Sta w prime Figure frenching

armong married people.

PSALM 40 Praying this Psa mills and to be a proverful means to comerce growing hatred between man and wife.

PhA to 14. Wholever a often appreciated with heartful core should prove

PSA: MS 142 and 43. Praying of the Les of these two Psaims will sucception the thighs and praying the other will be in white and paim in the arm

PSALM 144 When any one breaks an arm this You in should be prayed and the serfect cure of the arm cannot be desayed or interespled by untireased categories. Ph

PSALM 45 He who fears given a endieving the chess digray the Psalm or connection with the patch with reverence for the praying of these Psalm will drive away all phosts and apparitions instantly

PSALM 46. Who even has meet dangerous a wounded by a sweet or other dead a weapon he shall during the invehens recovering larger a assistance gray this Psa in reverent to daily and experies a when he wound is being dressed and the bandages renewed and his will host a tind reasons one once in perfect restoration from his injuries.

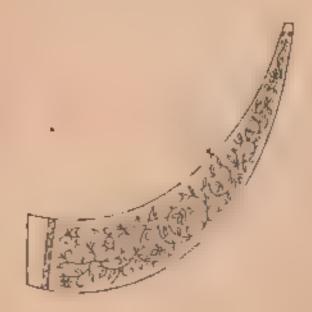
PSALM 147 If wither use of dangerous and deadly wounds between strings of laternative lizard snake in rice or other as some sept in the eather provered his Psalm shall receive st the same power of healing as the former Psalm, already described

PSAI MS 148 and 149. These two Psa ms are and to possess the Jesurable virtur of heaking tire when they are prayed in the light rust on the unit and help of the Almighty.

THE TEN LOST BOOKS OF THE PROPHETS

Fig. ALM 156. This happy Psakn of Praise should be uttered by every Godlearing thankful being, after having excaped a great danger or received a per unar grace in answer to a prayer to the Lord or Hoses and it should be repeated with a chankful heart in this praise and glory.

End of Book Eight)



BOOK No. 9

"Seek and ye shall find"

Behind this phrase lies one of the basic esotenic doctaines as promot gated by Jesus and by Moses.

Moves was tirsumade award of this print rite through his distract much the mag, and or Ancien Egypt terms into earned of a brange no wanderings in Tibet, india and typpi

This principle or SEARCH inc. his his no fine is also try promining the file of the incidence of the state of the house of the house of the house of the house of the file of the his been an extra a fix the through its united his toy.

Encowedge on a gained this way in a NEW Minter or in with the high terror in every day, he wish hit are also a been appendent to us in which he will help the service of the winder of the high help to be a basic or and the service of the service o

esus hace of speaking on he multipade of speaking biggether with his master shall a printing on it wishes to organ as her Ala his contentional speaking to the property of the programmer program.

And the die tiles came and halo unto her 19ths speakest those unto their in parables?

the may ever of the transform of the post of them it is not a con-

Therefore speak to them in pratition to page New Joseph and hearing they had not be for it has angless and

and their ever they have crossed

A there things mak is you mit the most tude in parables and with out a parable spoke by not unto them.

will might be to tried which was welcomed to the peer kept secret from the rungs son of the world.

this coassages make it as the first words can formulate a proposition that he deemed it inexperient find vulge to the people and thing more than they round interstand and assimilate.

It is estimate of men and his knowledge of their needs were perfect, and his gave to each claim with whom he had to deal out what was on enable the perform he work as goed to if the bugh the most tode the prior iples of morality and usuce among men and pointed the way to eternal life, but he did not teach them how to beat the sick.

the taught his chosen ones the true me hod of healing the sick and divided the exact consistions of its exercise but he in not teach them the scientific principles upon which his system of his angles were no most capable of a quiring the power to heat the vilk.

the gave to each according to his needs, and its explicit spiritual mission has be idented upon a men the necessary of titra scale up the kingdom at hereon when all other needs it hongs would be adopted anto them.

how as not necessary for his disciples. Know the estitute science of hearing in order to enable them to hear the sick any music han it is for a today.

We have a now how let to the anomine go of true so enter or neither an interest of the real of the power law of with a less than ag when we obtained the discussion, of each are stained on the surprise processing. See also of modern times

THE THAT THE WORDALL KNOWL DEFINE PARKETS PRICE STREETS TO AT PLIKER NOW ON WHICH FAMILY HER NOW THE THIRD BY MICH STREET STATES HE HAS BEEN AS A STREET WHEN HE IS DICH AND FOR IN THE PROPERTY CHARLES OF THE PARKET OF THE PARKET.

The small dealer this with his lifting as a common softher a continuous participants the second or participants the second or the second of the second or the second of the second or th

to other word, he is now in present age of major a small is tendent a major of the small type of the personal design of the personal design of the major and the more forcibly as seed upon manking to they are displayed by all the more forcibly as a seed upon manking to they are displayed by a province of the open manking to they are displayed by a province of the open manking to they are displayed by a province of the open manking to they are displayed by a province of the open of open.

the like is uncolored advictive reasoning would have been or sipon the printer with whom he had to deal that he is year and his is shown by his impried an ideal to the normal and it approach when he had famely as any major and which he would have went the as my preads out in which the diplicate is themselves he call they are the appropriate the evidence of their senses.

That Chost Interest a line when he world would be in assession of order action vidence of he truth concerning him but hat he know that he time had not yet nome, is clearly shown by his remarks to his disciples in his memorable interview with them just previous to his cruritis on

Thave we many things a say unito you be we annot hear here dow

This may also release the then existing conditions. He had given that a precious appreciating it the right of a doctrines in the two sentences he refers to the trivial of one when it has a evidence would be given the world.

Howbertwhen he the ignitions to a onse here generated in a situation.

This closely not to the time which was sent to the ment many no housed teek the cruth and dismonth known to the ment of the cuth of the ment of the ment of the ment of the cuth of the ment of the me

Again Christ said -

as when the Constanter is come whom I will send unto you love to a ser even he space of true to a contract of the half estimates he had test by or me.

And ye has a bloom to be a least base been with our or out the ingines is

The it seems above gooded by the albe meaning us or question, he expenses to the event of the expense to the expense of the ex

him at the power to heal as a her lage to a links hor follower arter him, poisessing the requeste fastly and he knew that the festimony of his disciples concerning the works that he had performed would be compared will face and a tights at the lame power.

the crossaw that the Spirit is the work of a semantice the pertaining of the spirit and a semantice that a semantice the contract of the spirit is the spirit with a semantic semantic

the new test vigner county are not the more valued that we had the subject order on deceasion in the undertake to show the how the disciplinary to the containing the account of his physical order to say the account of his physical order to say the account of his physical order to say the processor of the pir to a physical phy

ne prominen reature of his ships in many in an any insight of the angles and the discountry of the tirs id vision of the subject tishes confine make the consideration of that part of his later.

The first proposition healing upon the subject is, that lesses I have weal the first who lorrer to timbula nd the exact conditions necessary end indispensable to the eyen me of the power to hear the sufficiency by methods. ne wound proposition is that the lond consider his he has great to be considered in the heart of all power are the same of more as a subject of the same of the sa

These propositions will be unsidered nighther

The word which be declared to be essent a morently in the patient out in the air is emitted as the train word. As The word white ian any other expresses the whole law of human lelicity and power in this world, and discuss an above to ever in the patient and gives in him this over a separate and gives in him this over a separate alternative as an event left of a management of some or the human sou. When lesses if him and ended of the power to be human sou. When lesses if his given home and the heap of Pale time he gave to management the key to help a form. I have also carried here is of saviour of the Minister.

It would seem to be a work of supercrogation to the particular passages of the is appeared to the core mess of the property or the core mess of the property or that festive one details a hind the latter of the estate ordered and the latter of the estate ordered and the latter of the appearance of the saw Testament and leafy the latter of times.

Of his place, and today or to the labelion event mank of as shown that he conditions no decrease the second mank of as shown that he conditions no decrease he so less of the menta heale of their are the some as they were numbered humo of years ago.

In other words, they endeave to three that less a did not upright in something in hither any wire her contained by independently and in deflacts of he very interrupte of rather which they show that we sate used exempled. He did in the end to establish the of make a but interests and has which had been merceased from the beginning to illustrate the did not got the did not some time violate or in prestand any investigate her included and the hadron and the world to make the crample when they tailed and her is assoned them to negligibiliting his earlier as and upbraided them to their mant of the history.

When the long is was high philip and he was lift that his disciples had to led to rast on his which attribut he nation because exclaimed. One has large your how one has large you. After he had last on he down the scopies aske him why they could not case him out.

And tesus shall not them the ause of your link let for verily say unit you if ye have with as a grain of mostard seed it shall say unit this mountain Remove hence it wonder place and it shall remove and nothing than be impossible. To you.

his expression concerning their power to remove mount ains doublines.

had reterence to the fact that ponderable bodies is nibe moved by subjective power under proper conditions as has been frequently demonstrated in later times.

Many passages migh be quitted ustraining the proposition that raithwas a notemary upid their in the minor of the appointment has emitted to the he exed hat no one will go issay the proposition it may be said however the essential number of the essential house of the essential number of the essential head of

The abyton's answer is that he had that knowledge of his remer which accumended rath or rather that he had the last which came is in knowledge or the sense to that the cases when knowledge or the may be said not to have had a thirt is or option and to have had a thirt is or option and to may we as do to experimental demonst a roun of their power, and to may we as do to experimental demonst a roun of their power, and to may we as do to exact.

hubjecove routh may be acquired in direct contract ation to objective to the or be left by lefter an experimental demonstration of the proper of subjective as the objective relation ones, self-sign in Automorganism against it then becomes knowledge and in that sense in each to be faith

hevertheirs in the sense of which is said that the healer of or have a his conduction that ease it cannot be discussed that ease had faith in his power to heal the sink.

the dispught therefore that enough has been said to demonstrate the bringos from the faith was a requisite element in the beavers of loses fining entainly no one will dispute the proposition that it is necessary in the psychic healer of today.

the may consider therefore that two points in our argument are established in namely 1 that the local insteady side is psychologically that the day are identically the those required in appoint times and 2, that leave was the first to post aims the principle and to exemple if it is however. The difference is not in principle but in degree of power

It is said however that must discount require faith in those whom he heared the first inswer to this proposition is that there is nothing in his remorded words from much the statemen. He never professed to be able to hear independently of that cross all two entracy all his expressions on that so test lead to the inevitable condition that faith was a necessary condition of the interest misd to enable him to effect a current may be true that in some cases he said nothing which if him this is only negative to idente with of the weakest kind, in view of what he did say on the numerous occasions when circumstackers required an utterance on the numerous

A sir king histance is healing and a fair example of his atterances on this subject is recorded in Marthew 9, 28, 29, 30.

And when he name in 0 the house, the blind men came to him, and years south unto them. Believe ye that ill am able to do this? They said unto him. Year cord

THE TEN LOST BOOKS OF THE PROPHETS

Then he handhed their eyes saving. According to your taith be it in re-

And their eyes were opened

prices was not in the habit of attering idle words, or words without a fance in all finding there is not an example remorded of a man whose and the factor in the factor of the factor o

4 as he coursed into a certain of ago, there may have ten into his repers, which stood after off

A - her a medicus and said dies his fel have min on

A discrete as the nite confunds them - Go's law yourselves and the past as they went they were cleaned.

And one of them, when he saw that he was heared, turned rack a re-

And let down on his talle at his test giving him highly and he was a

And lesus answering said. Were there but no pleabled by will little be none.

There are not opined has more thing we give you so God, save this stranger

and it short in it has Anse, go the way thy taids bath made theo whole

this were add his his cassage hows hat more out a full switch bealed without more agreed the arm of the arm of the arm of the period of the arm of the arm

Again it has been some har the like where he assed nor the death them has have been not a thick the part of the been har a codds no congest as a more of many the neutral has a few and the congest as a more of the neutral has a some subjective mind, in the life of the objective mind has only a writted control, governed by discumsones.

When esus raised a person from the dead, the conditions were in one sense of the word, the best possible to enable him to obtain complete mastery of the soul of the deceased by the power of suggestion. The objective senses were in complete abeyance, the body was dead, consequently there was no objective auto-suggestion of doubt possible. The soul in obedience to the universal law is amenable to control by the mysterious power of suggestion.

lesus postessing more subjective power than any one who has ever ived. Ammanded the soul of the decreased to return to its earth's tenement the may not have employed of include anguage when he issue: "Command but his soul in period telepublic circ migraion with that if the decrease and dominating if as only the about dominate the souls of meni issue; his menior mandate so the departing soul to return to the body and resume has functions. That command it must obey and it lid obey.

There was no are of nature violated in transcent ed. On the intradithe whole transaction was in perfect obeclience to the law of nature. He understood the law in test 5 is no one betting him understood at and in the plent line of his power he appropriat where the greatest which could be accomplished.

The case of Jamus coughter is a pertect intration on the La virtual to pertect by understood the men a line increases to enable her to La when the in the ceast Jamus count the result the synaging in besough less to one to its house and healthis daighter who was a mill of the point in Jeath least caches comprised with the request his before they are the world was sent to large that the dampet was dead.

White yet toake there are from the operat the synaphic is house and a which had the daughter where while thouble through the Main

As soon as fears heard the word spoken, he saith fear not furlieve only and sho shall be made whole "

And he suit over no man in it, time him save Peter and in mes and published of the other ames.

And he generally the bound of her here's he savoying a and seed the formula and them that wept and world greatly

A maken he was come in he saith and him. Why make ye has aband weign he harder and it is in each

"And they laughed him to score that when he had put them all out, he take he had feet and the mother of the damsel and them that were with he and consent in where the consent in the fig."

And he rought in lander by the hand, and in land her. Talkhall which is being interpreted painting is ay united these and

And straightway, he damsel arose and walked for she was of the agor walve years. And they were asconished with a great asconishment.

THE TEN LOST BOOKS OF THE PROPHETS

"And he charged them strartly that no man should know it and commanded that something should be given her to call."

There are several points embraced in the above which are deserving of serious consideration.

The first is that Christ perfectly understood the importance of securing for his patient a favorable mental environment. To that end he endeavored to quiet the teals of the father and to impress upon him he necessity of holding his mind in the attitude of faith and of confidence. The lather was necessarily in telepathic rapport with the daughter and it was important that he should not impress his doubts and fears upon her departing so. The minincipon was therefore, aid upon him. Be not alraid only believe

He also understood the value of a positive mental indessurrounding the deceased which would be in perfect harmony with his own force and pulpose. To that end, he selected three of the most powerful of his illowers. Peret James and John to be present in the mainthe in deal, and he suffered no one else to follow him the kept the multitude of unbesievers as far away as price hie.

When he came to the horse and saw he is not and live of his weeping and warring of the ments and is atives of the decreased the notion yiput hem a not of he is with but sought to quiet he iteas by the only possible way which was by any, ing them that he dainse is not dead by a sleeneth these words posses: a doubte meaning a doubte purpose and some have supported that they impreed that the dames was only in a catality of an influence probable however, has bey were of ered in the sense that the sould never dies.

It will be remembered that he used the same expression in hightor of account on a enwanderspirament by meaning by deciding that lazarus was teatly dead in the lammon as epigation of the error His object in long that expression was twofold.

First the desired to quiet the tears and stop the amentations of the friends and relatives to the obvious relative that their hopeless waiting must operate as a strong adverse suggestion to the soul of the palitim. The only was that could be accombished was by assuong them that the damsel was not dead.

Second's he knew the potency of such a suggestion upon the patienherself it was the master stocke on his partitive. I guist the ears of he in viewes, and secondly to fill the departing soul with the subjective faith necessary to enable him successfully to command it to neturn to the body. That this was his object in uttering those words there can be no reasonable doubt rouse eson as as it is over selv what an or ellipsin men a hearer who horizingly understands the raw it suggest on would do roday in he right or recent red superiors in the science which is sustainable.

Here then are seven separate and distinct acts which he performed, a tending in the one direction.

1 He aspired the father with faith because he was in telepathic rapport with his daughter

¹ He prohibited the multitude of unbelievers from approaching the house knowing the adverse of dence of an admosphere of increducty and doubt.

3. He took three of his most powerful aposites with him for the purpose or surrounding the patient with an atmosphere of faith and courage.

4. He excluded the weeping triends and relatives from the link town for the same reason that he prevented the multi-ode from rollowing him.

5. He assured them that the damse) was not dead for the purpose of implying her with faith and hope in her recovery, and her widding another favorable element to the mental environment.

to By the time work of assure we that the stamped was not dead he inveyed to her subjective or not the powerful stage is on pure other indiced the only suggestion applicable to the expension of the late.

7 I average this service the box pussible continuous to like the dament. By the hard and by an energetic dame and restored her to the

heakeptions study a senterpuse the item teacht can amount of one are disputed by the amount of the teacht of the t

the second and most perturbed reply in that the by dential cover of the tips in last as great approxing it to have been a case of it species is about a tripo the course he aid it he had not been in a procession of the knowledge of the lows pertaining to mental herapeutics.

The one case is demonstrative first the two nectests, under need the laws of celepathy and secondly that he is wondern we the saw of sought open

epiron in the whole awards instructoverer of but two for him would this a epiron in the whole award suggestion in thort the living exidence of the exact truth of this narrative is demonstrative, in view of what is now known of the laws of menia to the living that our thorse taws it enable him to the introduction of the property of the examples.

Tind of Book Nine)

800K No. 10

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There are two important points embraced in the following quotation which must not be overlooked.

And he charged them straitly that no man should know it; and commanded that something should be given her to eat."

The injunction of secrecy contained in the proceding quotation was urten are upon hose whom ever healed to hou tell no man was an ouncion which was often repeated by timen the course of the large as a beater of the sick and it still further pustrates his wonder? I knowledge of the sick and it still further pustrates his wonder? I knowledge of the sick of men all therapeuts is

The read in for will have no bis bone to aries has only recently lend discovered. In the Whoma person a juddenly health is mental in westers in the winds a read to the less of kinds of the absolute and talk or he subject on public, or to persons who are skeptical the reason is the akeptical decisions are apt to dispute the facts or to redicule the idea of healing by such a persons. They often say to a patient.

You have been cseed by exciting your imagine in and the disease will eturn as soon as the excitement is over

This constitutes a suggestion which must act unfavorably and it often insert the patient to look for the producted return of the disease. In fear are acceptable on in perception degrees and in the luggesion is not also be care was event arts to make ed.

A person must be well prounded in the faith, and well verted in the ience to resist the insidious influence of an unfavorable suggestion consuntly resecuted by his skeptical trients.

this therethie of the higher important has he may be not if the of house words addy and without a full anowledge of the principles involved cannot be doubted.

And he commanded that something should be given liter to each these with show merely that he did not despise the padmary means of imparting a got to the wasted frame. Jesus did not hese after the employ material remedies a connection with, and auxiliary to his occult power. The mental healers of also would do well to profit by the example of the Master especially when their patients are new to the faith or from any rause, refractory.

Taken, as a whole, the narrative of the taising of fairus traughter from the dead conveys the best lesson in mental therapeutics which has ever been given to mankind. No mental healer of this day, even though he may be converted in all the discoveries of modern science relating to mental herapeutics, could make it more complete.

Again I say that no man who lived in the days of Christ could have written that nametive except under the inspiration of literal truth. The scien-

to it knowledge necessary for the production or a fectimus named verious ponding to that end not exist in the minds of men pravious to this the last quarter of the nineteenth century top to this time the knowledge of the smeath it principles involved was confined to one man. It has this

I moteworthy in his connection that Jesus was in the habit of healing by what is known at his day as labsent treatment, that is healing when at a distance from the patient and without his knowledge. The healing of the noticeman is son at a approximal is a striking example of this. The noticeman microstrate at time and besought him to heal his son, who was at the points of dealy it should not an earlier patient. Christ said to the noticeman. "Go the way the son liveth. I was attenuate assertained that at the same hour the take of the young man, and he recovered.

he most per entitled the conferent and to therepool professions that who haves some a departit suggestion to be suited the many disheration, when he is objectively ignorant or the fact that anything it being a neith him.

It is existent that cour fully understand this valve as he has also the cases of mental introperations.

The note in an imprivative very gnorant at the effect made is fell than he was there are interestingly power and no educate after give from was just it in the armed an expecte of talk in the vertical nutritions instruction than and pathed therms to take it is so. The conditions were therefore as preton this possible for our most depend treatment.

timber ing of the continuous servant was a parallel lase. Ewar to this or latter has each declared. Have not to indisplaced with no not in seal.

the temperature is apply in the less that the fact that each beautiful to the same away which prove is at this less the less of each increase when are a second to be an interest that are small the part of the part of the area of enamed from to beet the sign of the driving of work. He rever pretended to be an effective part of the driving of the part of the away that he principles is to an effective which he are a fact the area of the beautiful the away gave the patients to understand the less through fautiched they were made when

The New Testamen is to introduce the whole." According to your faith be it unto you," "If thou canst believe a things are possible to him that between him should not onto their that if they wouldst hence thou shoulds and the given and the elections."

In the other hand, it was said to be that this own home he to and to do many mighty works because of their unbound. The londition was absent here because the people had known him from buy his was with finite not believe that the icarpenter's son it is to do you mighty works. Besides as resus himself rensaliked. In prophet is not without himself save in his own country.

For hiwas the essential prerequisite to the exercise of all the power that he possessed, and it was the condition prereden to its inher lance by those who were to come after him.

And these signs shall torrow them the believe to my name shall they cast out devise they shall speak with new longues.

They shall take up scrpen's and fifthey drink any deadly thing it shall not burn them, they shall hay hands on the sick, and they shall recover

Again

Verify yearly say unto you. He that believeth in me the works that I do shall he do also and greater works than these shall he do because I go unto my Father.

Christ transmitted his power as a sacred heritage to a mankind. He had taught his fortiwers by precent and example, he could tons necessary to its exercise. This is a conditions were expressed in the one word faith. He never interested to here that he heated by any other method. Further which he has considered to there his example would have been lost to mankind. Were not thus to the world his door of this tage of the principles of the science which he thought.

In seek to acra shade at doubt upon the veriful less titleachings to obtain a a ware of harmony between his practice and his precepts is to attempt to obtain or the groty and hormonic to one who was able to distinct the fordamental laws of our being nateries hundred years before his teachings, such be verified by the indicative process or science, and to destroy the torce of the shoriges, internal evidence of the highly as and history.

MIRACLES. Supernatural and the Spiritual

When we ment on the wind minorie, we usually a tach to it its p) million meaning the word muscle sign fire cultivalidinary things or things admirable to see, but his word the many others has wandered from a progreat serve, and now it is according to the Academy of Religious Opinion, an aof the glovine power contrary to the common award nature but his in ant its usual acceptance, and it is now only by comparison, and by instaphor that it is applied to common, bings which surprises us, and whose cause is unknown it enters not into our views to examine it God has judged it useful under certain procumptanties to set aside he laws as abilished by impelf our arm is only in demonstrate that the spiritual phen microir including divise pricult many netwirons, however extra argumany, hey may be, do not set asido these awa have nothing of a mitadulou in Sara- (or neither are they marve). not or supernatura. A mula lie, abnot be explained, but the spir has phenomina is the other hand are explained in the most raining manner. They are not then muracles not simple effects which have their cause in certain laws A mulacle has sull another haracter it is hall of being usu at it and solated Aithough 4 it all may be governed by certain exister. Jaws There his rank to be real zoo, ha, the moment a downth task is reproduced, so to say at wall and by different persons it cannot be a life in

Science every day performs miracles in the eyes of the ignorant this is why, formerly, those who knew more than the common herd passed for somerers, and as it was thought all super human science came from the devil they burned them. Now, when people are much more civil red, they content themselves with sending them to the mad-house.

That a man really dead, as we said in the beginning should be recalled to life by divine intervention, — that is a real miracle, because it is contrary to the laws of nature, but if the man had only the appearance of death, if there remained in him some latent vitality, and science or magnetic action, should succeed in reanimating him, this, in the eyes of enightened persons, is a natural phenomenon, but in the eyes of the ignorant, the fact will pass for miraculous, and the author will be pursued with stones or venerated, occording to the character of the individuals.

In some countries, should a natural philosopher let fly an electrical paper kite, and couse the thursderholt to strike a tree, this new Prometheus would be looked upon as armed with diabolic power, and it may be said, in passing. Prometheus seems to us singularly to have forestalled Franklin, but loshua arresting the movement of the soil, or rather, of the earth—this is a real markle, for we know of no magnetizer endowed with sufficient power to perform such a prodigy.

Of all the spiritual phenomena, one of the most extraordinary is, with our contradiction, that of direct writing, and the one that shows, in the close evident manner, the action of occult intelligences, but as the phenomenon is produced by investile beings, it is no more intraculous than all the other phenomena due to investible agents, because these occult beings, are one of the powers of nature—a power whose action is incessed on the material, as well as on the moral world.

Spiritism in thedding light on the power gives us the key to a crowd of things unexplained and insuplicable by all other means, and which have in times past, passed for prodigies, like magnetism. It reveals a law if not unknown at least scarcely comprehended, or, to better express it, the effects are known, for they have been produced through all time, but the law was not known, and it is the ignorance of this law that has engendered superstoron. The law known, the marvelous disappears, and the planesticina reenter the natural order of things. This is why spirits no more perform a muscle in turning a table, or in writing, than the doctor in reviving a dying man or the natural philosophic in causing the fall of the thunderbolt. He who should pretend, by the aid of this science, to perform miracles, would be either ignorant of the thing or an importer

Refore the causes were known, spiniual phenomena, as well as magnetic phenomena, might readily have passed for produces, but as the skep ties, the free-thinkers,—that is, those who have the reclusive provided of reason and good sense,—believe nothing possible which they cannot understand, all facts reputed wonderful are the object of this indicule, and as religion contains a great number of facts of this kind, they do not believe in religion, and from thence to absolute skepticism is but a step.

Spritism, in explaining the greater part of these facts, assigns them a cause, it comes, then, to the aid of religion in demonstrating certain tacts, which though no longer possessing a miraculous character, are not the less extraordinary, and God is no less grand, no less powerful, for not having set eside his laws.

Of what jests have not the suspensions of St. (upertin been the object! But the ethereal suspension of heavy bodies in a fact explained by spirit law, we have been personally everwitnesses and, Mr. Home, as well as other persons of our acquaintance, have, at various times, reproduced St. Cuperter's phenomenon. Thus this phenomenon enters into the order of natural things.

Among the number of facts of this kind, apparitions must be placed in the tract and, because they are most frequent. That of the La Salette, about which there he clergy are divided, is not for us an isolated fact. Assuredly we cannot affer a first that it book place, because we have no material proof of it; but for or it in possible, insomoth as collisions of recent analogous facts are known to us we be eve in them, not only because their reality is proved to us, but because we know perfectly it the matther in which they are produced.

As to the person who presented himself at La Saletto that is another question, his identity is not at all demonstrated we simply state that an apparation could take place with the rest we have nothing to do I very one, in this respect, may have his own convictions. Spiritism is not obliged to medole with them, we say only that the facts produced by Spiritism reveal to as new laws, and give us the key to a bost of things that appear supernatural a some of those which pass for mirar along find here a legical explanation, it is reason enough why we should not be hasty to deny what we do not understand

Spiritual phenomens are confested by some persons precisely because they appear to be outside of the common law, and they cannot explain them to the process. Give them a rational basis, and the doubt ceases. Explanation in this age, when words do not satisfy, is, then, a powerful motive for conviction.

Thus we see, every day, persons who have never witnessed a single act, have never seen a table turn, our a medium write, and who are as convinced as ourselves, only because they have read and comprehended. If one should only believe what one has seen with the eyes, one's convictions would be reduced to very little.

There is a divergence of cause and effect between the miraculous power of Moses and Schomon, and the magical art of Jesus of Nazareth. All of them however, have their roots in the DIVINE FORCE OF THE ALMICHTY

The miracles of Minses and Solomon are based, upon Kabalistic formulas as revealed by God to his chosen few. The underlying principle of the Kabalistic forces of the invisible world are ruled by means of esoteric formulas and which in turn effect and command, powerfully the spirits governing the several houses of Astral Magic

However, the miraculous power of Jesus lies in the union between the God Within Us and the Almighty God of the Universe: — we are the highest manufestations of life and congruent with this, we are clothed with the devine spark that effects our destiny.

There is also a magical formula that controls this phenomena and that is the power of BELIEF and FAITH, which while governing separate entities when bound together, exercise tremendous impulses for good or for bad

I will endeavor to reveal a few of the magical formulas relating to Moses and Solomon's secret art and later I will reveal the magical formulas indicating the secret art of Jesus. I wish to bring out one message to my readers. It is the fact that the day of miracles has not passed and I doubt whether it shall ever pass. I believe that the laws governing miracles are open for all of us, and that you too have the divine spark to be God-like and accomplish miracles. Edison had a divine spark in him and he accomplished the miracle of electric light. Marconi, showed he had the divine spark within him by accomplishing the miracle of the wireless. The miracle of the talking picture, the miracle of radio, television all of these are indubitably genuine miracles as effecting our destiny but of which the laws ruing its principles have been discovered and espounded by a mortal human being such as you and I

Of course you may say that these are the miracles of Science. This is true, however, in the same manner when the laws of the supernatural and the metaphysical are expounded then other genuine miracles in this field will constantly be evoked.

THE FORMULA RELATING TO THE MAGICAL SECRET ART OF MOSES AND SOLOMON

I will now introduce a transcript relating to the Kabalistic formula of magical doctrines of Moses' and Solomon's secret art. These have been translated from ancient works and have been ascribed to direct divine revelutions from these two great Hobrew Prophets. However, true that this is, a direct revolution of Moses' and Solomon's secret art, I don't know but I do know, for many, many years certain people would not make a move without its guidance, following implicitly in its source.

It is universally known and acknowledged that we are named after the most holy name of the Ruler of the world, and that we receive the holy decalogue or the written law from him. It is further well known that in addition to the laws which he gave to Moses engraven upon stone, he also gave to him certain verbal laws, by which, through his protracted stay upon the mountain Sinai, where all doctrines, explanations or mysteries, holy names of God and the angels, and particularly, how to apply this knowledge to the best interest of man were entrusted to him. All these doctrines, which God pronounced good, but which were not generally made known, and which in the course of time were called the Kabals, or Traditions. Moses communicated—during the life of Joshua, his successor, Joshua handed them over to the olders, the elders gave them to the judges, and from them to the men of the great synagogue, and these gave them upto the wise men, and

so Kabala wa: handed down from one to the other—from mouth to mouth—
to the present day. Therefore do we know that in the Thora are many names
of the Most High and his angels, besides deep mysteries, which may be
applied to the welfare of man, but which on account of the perverseness of
humanity and to guard against their abuse, have been hidden from the great
mass of human beings.

That man who lay hold in strong faith and trust in the great Creator, must first emplore the divine help and blessing, not only with the lips, but also with holy gestures and humble heart, praying fervently and continually, that be may enlighten the mind, and take away from the sou! all darkness of the body, for, precisely as when our souls are moved by some ordinary cause, so the soul moves all the members of the body to contribute something toward the accomplishment of a contemplated work. Therefore, the Great Creator, when he is worshipped in spirit and in truth, and when no unnecessary things are asked of Him, when the prayer is devoutly proffered, will cause the lower order of creatures to yield obedience to the wishes of man, according to their state, order and calling, for man was made in the image and likeness of God. and endowed with reason and working under the favor of God, he will obtain his desire through faith and wisdom, first from the stars and from the heavens by the rational reflections of His spirit second, by the animal kingdom, through his sense third, by the elements, through his fourfold breath.

Therefore, must binds all creatures through comparison, by calling upon the highest power, through the name and power which governs one thing, and thereafter through the lower things themselves, atc.

And now, he who desires to become master of the working of the soul, must become familiar with the order of all things, just as they are obtained by God in their proper state, from the highest to the lowest, through natural connections, that he may descend as if from a ladder. On this account the Heathers committed the error of worshipping the planet and fixed stars, not because they heard but because they were moved by the powers which governed them and were, at the same time, impelled thereto by the influence of their founder and creator. And in this manner, likewise, Christian nations committed the error of paying homage to departed Saints and giving honor to the creature which belongs to the Creator only, and God is a jealous God, and will not permit the worship of idols. The prayers of faith, therefore, in proper language, and for proper objects, is intimately related to the name of God, from which we descend by words from one to the other, following each other out of a natural relationship, in order to accomplish something.

The son, therefore, prevails upon the lather that he may support him, although his father may not do so willingly, still since he is his offspring he must calculate to maintain him. How much greater care our heavenly Father must feel for us, if we serve him in a proper manner?

He who desires the influence of the sun, must not only direct his eyes toward it, but he miss elevate his soul-power to the soul-power of the sun, which is God himself, having previously made himself equal to God, by

fasting, purification and good works, but he must also pray in the name of Meditator, with revorent love to God, and his fellowman that he may come to the sun-spirit so that he may be filled with its light and lustre, which he may draw to himself from heaven, and that he may become grited with heavenly gifts and obtain all the desires of his heart, and as soon as he grasps the higher light and arrives at a state of perfection, being gifted with supernatural intelligence, he will also obtain supernatural might and power. For this reason, without godliness, man will deny his faith in Christ, and will become unacceptable to God, therewith often failing a prey to the evil spirits against whom there is no better protection than the learn of the Lord and tervent love to God and man.

Most people who are skilled in divine works, and who possess the right to command spirits, must be worthy by nature or become worthy by education and discipline for their calling—must keep all their works secret, but may not conceal it from a true and pious person. Dignity of birth comes from station, but it is due to Saturnum, Soi, Mercurium or Martem that he is made prosperous—that he is learned in Physics, Metaphysics, and Theology.

If a man has a knowledge of God as the Lint great cause, he must also acknowledge other causes or co-operative spirits and determine what official station of dignity and honor to accord to them, and without which knowledge their presence and help cannot be enjoyed. Such honor and dignity must not be shown for the sake of the spirits but for the sake of their Lord, whose servants they are to this manner the anguls of Cod will encamp around those who fear and love the Lord, and as Augustinos says. Everything poisoness a predestined angel power. For this reason, the Hebrew theologians, Mecubaes, and Calalists, named ten principal divine names as members of God, and ten Numerationes, or Zephirot, as raiment and instruments of the Creator through which he is infused into all his creature. according to the order of the ten, Angelic and ten principly spirit-choirs, from which all things derive their power and quality.

THE SEMIPHORAS EXPLAINED

The first Semiphoras was acknowledged by Adam, since Ged created him and placed him in Paradise, where he was allowed to remain only seven hours. The name is love, which name must be pronounced only in the greatest need, and then only in the most devout feelings toward the Creator. You will find grace and sure help in this case.

The second Semiphoras, in which Adam spoke with the angels, and which gave him the expression, veserage, that is God without beginning and without end, must be pronounced when speaking with angels, and then your question will be answered and your wishes fulfilled.

The third Semiphoras, in which Adam spoke, with the spirits of the departed, and inquired of them, who gave him satisfactory answers upon the words. Adonay Sabbaoth, Cadas, Adonay Amara, these words must be uttered when you wish to collect winds, spirits or demons, any Adoy, Sabaothe, amara.

The fourth Semiphoras, Lavamen, Java, Firin, Isvagelayn, Lavaquir, Lavagois, Layatasorin, Laytielafin, Ivalaran; with this name he bound and unbound all animals and spirits.

The fifth Semiphoras, Lyacham, Layalgema, Layalaran, Lialfarah, Le-bara, Lebarosin, Layararalus, if you wish to bind equals, as trees, and seeds, you must pronounce the above words.

The sixth Semiphoras, is a great in might and virtue: Letamnin, Letaylogo. Letasynin, Lebaganaritin, Letarminin, Letagelogin, Lotafakisin, Use these when you desire elements or winds to fulfill your wishes.

The seventh Semiphoras is great and mighty. They are the names of the Creator, which must be pronounced in the beginning of each undertaking, Eliason Youna adouay cadas ebreel, eloy ela agiel ayoni, sachado, essuselas elonya, delion iau elynia, delia, yazi, zazael, aphel, man, umiel, onelo diluton saday alma paneim alya, canal deus usemi, yaras calipix califas sasna safiaraday aylata panteomel suriel arion phaneton secare sallasaday aylata panteomel suriel arion phaneton secare paneitunys emanuel, joth halaph amphia, than demissael mu all le leazyns, ala phonar aglacyel qyol paarleren, thereroym, barinsel, jael haryon ya apiolell echet.

These holy names pronounce at each time in reverence toward God when you desire to accomplish something through the elements of something connected therewith and your wishes will be full illed and what is to be destroyed will be destroyed, for God will be with you because you know his name.

The following is another name of Semiphoras which God gave to Moses in seven parts.

The first is, when Moses concealed himself and spoke with God, when the fire burned in the forest without consuming it.

The second, as he spoke with the Creator on the mountain

The third, when he divided the Red sea, and passed through with the whole people of Israel etc.

The fourth when his staff was turned into a serpent and buried the golden call to divert pestilence from the Israelizes.

The fifth, are the names which were written on the forehead of Aaron

The sorth, when he made a brazen serpent and burned the golden calf to divert positionce from the Israelites.

The seventh, when manna fell in the wilderness and when water gushed from the rock.

In the first are the words which Moses spake as he went on the mountain, when he spoke to the flames of fire Mays, Affaby, Zien, Jaramye, Yee, Latenni damaa yrsano, noy iyloo Lhayviy yre cylvi Zya Lyelee, Loate, lideloy, cyloy, mecha, rameethy rybitassa to azairy scibiu rite Zelababe vete babe

ede neyo ramy rababe (Conoc anubec) if you pray this word to God devoutly your undertakings with be fulfilled without a doubt

In the second are the words which God spake to Moses as he went on the mountain. Abtain, Abynistan, Zoraian, Iruran nondieras potente, laris, Alapeina pognij poder; sacroficium to these words the prophet spoke to the angels with whom the four quarters of the earth are scaled, through which the temple was founded Besale. If you wish to pronounce these you should fast three days, be chaste and pure and then you can perform many wonders.

"THE KINGDOM OF HEAVEN IS WITHIN YOU"

the Keys to the Door of Astral Light which is truly the Keys to the Door of Divine Miracles is as follows and is based upon the Litoteric Power gained through the Constant Law—Matt. 5.3.

"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." These are the very words by which Jesus indicated everlastingly that these who renounced petry ambitions and leave behind them lust yainglory, and greed—these people became powerful as He became powerful, and these enter the road to the Realization of the Power Within—The Divine Spark becomes touched for is it not written that. The Kingdom of Heaven is Within You."

the End